



Value and Hierarchy of the Human Being

Sorin Cerin

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2020

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The *Value and Hierarchy of the Human Being* is part of Coaxialism, the philosophical system created by me, about which the philosophy doctor Henrieta Anisoara Serban, made the following review:

The Coaxialism, book review by Henrieta Anisoara Serban, PhD in philosophy, Researcher, Institute of Political Science and International Relations of the Romanian Academy, written in 2007 :

“This book represents an audacious contribution to contemporary philosophy. Not a mere synthesis, the volume brings to the fore a original vision concerning the truth (and the illusion), the absolut and the life, into the philosophical conversation of humanity. “What else are we, but a mad dream of an angel, taken up with himself, lost somewhere within the hierarchy of numerology?” (p.5), asks the author, triggering a captivating odyssey, with an opening towards the philosophy of conscience, contextualism and mind philosophy, that is relevant for the critique of the representationalism and postmodernism. Coaxialism is structured in 11 chapters. They may be interpreted in triads. Therefore, the first three chapters could stand as an introduction to the thematic realm of coaxiology. The first chapter is concerned with “The purpose, the hierarchy, the birth of numerology and of the Primordial Factor ONE”, the second chapter treats “The

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Instinct, the Matrix, the Order and Disorder, the Dogma”, and the third chapter “The State of the fact, the Opened Knowledge and the Closed Knowledge, the Coaxialism and the Coaxiology”. Then, the next triad would be constituted by the interpretation of three aspects related to human exemplarity, via the chapters entitled “The Print and the Karmic Print, the Geniality”, “Love or the individual Conscience of the Human Being” and “Consciousness or the knowledge in Coaxiology”. And, the last triad, say, of a semantical and hermeneutical nature, approaches “Reflections on philosophy, the Alien within the Being, the Dimension of Life”, “The Semantical Coaxiology” and “The Semantical Truth, the Semantical Knowledge, the Semantical Mirror and the Reason of Creation”. The tenth chapter, named “Semantical Ontology, Neoontology, and Coaxiology, the Semantical Structuring of Our Matrix”, capitalizes on the ideas from the preceeding philosophical architecture. Eventually, the last chapter offers specific mathematical models of the ideas and concepts that are exposed within the book, along with the relationships among them. In a Schopenhauerian, Nietzschean and Wittgensteinian architectonics of the philosophical ideas, the author states the principles of what he labels as the “coaxialism”: 1. The only true philosophy is the one accepting that Man does neither know the Truth, and implicitly, nor philosophy, 2. Man shall never neither know the Absolute Truth nor the Absolute Knowledge, for his entire existence is based on the Illusion of Life, 3. Any philosophical system or philosopher pretending that he or she speaks the Truth is a liar, 4. The Coaxialism is, by excellence, a philosophy that does NOT pretend that it speaks the Truth, yet accepting certain applications sustaining the reference of the Illusion of Life to the Truth, 5. The Essence of the Truth consists in its reflection in the

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Elements appeared before it, as there are the elements of the Opened Knowledge deriving from the Current Situation, 6. The Coaxialism accepts the operations with the opposites of the opposites of the Existence, with or without a compulsory reference to such opposites, determining the coaxiology, 7. Each Antithetical has, to the Infinity, another Antithetical, which is identical to it, 8. The farther is an Antithetical situated, that is the more opposites are intercalated (between itself and its Antithetical), the more accentuated the similarities, and the less opposites are intercalated between the two Elements, the more accentuated the dissimilarities, 9. As well as we can conceive Universes without a corresponding substrate into the Existence, we can conceive Knowledge without a corresponding substrate into the essence, that is, without a subject, 10. The Factor is going to be always the opposite of the infinity to which it would relate as a finite quantity, the same way as the Knowledge relates to the lack of knowledge, and Life, to Death. Within a Coaxial perspective, the Factor shall be an equivalent to God, the Unique Creator, and yet Aleatory in relationship with its worlds 11. Within the Worlds of each Creator, unique and Aleatory Factor are to be reflected all the other Creators, all the unique and Aleatory Factors, as numbers, starting from ONE, that is the Primordial Factor, all the way to the Infinite minus ONE Factors of Creation, all Unique and Aleatory. (p.5-7) Certainly, someone may ask how is such a unitary cuantics going to be sustained? But to rise seriously such a question would mean to miss the point that here we have mathematical metaphors, suggestive models, and not a calculus leading to the Metaphysical Truth (which would at the same time contradict the very coaxiological principles). The bounty of capital letters and underlining in the text speak volumes of the American experience of the author,

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emphasising as well, with a certain irony, the endeavour to capture meaning, the thirst for absolute, for perfection, for the Truth and for the pure idea, central to all philosophies. Thus, given the following quote, I can at once offer exemplification for the above observation and clarify a column-idea of this intriguing work: “The Coaxiology is a philosophy capable of determining in depth the importance of the Factor (...) – which is also a number, I have to note, among other aspects it provided. It is produced by the Essence of an Element of the Matrix Status Quo, or by the Instinct. (...) The Factor is going to be the demiurge who, via his own capacity of consciousness should include in himself always new and newer Elements of the Closed Knowledge, also assessing, though, without knowing them into detail, Elements of the Opened Knowledge. (...) Man is such a Factor despite the fact that he is situated hierarchically much lower in comparison to the Great Creators.” (p.51-2) The author explains the coaxial (and eventually, structuralist) manner to investigate the world, as a paradoxical mix of good and evil, divine and demonic, humane and rational, a mix giving birth to the Illusion of Life and being sustained, grace of a feed-back, precisely by this Illusion of Life. (P.53 sq.) “Don’t you know that only in the lakes with muddy bottom the water-lily blossom?” was asking, the 20th century Romanian philosopher, Lucian Blaga, rhetorically, and already “coaxial”. The philosophical poetry of Mihai Eminescu is consecrated to the illusion of life. It reflects, as an illustration, in the poem “Floare albastra?” (“Blue Flower”, a Romantic motive, and yet, a coaxial motive, that appears within the German literature, at Novalis, or at Leopardi) the paradoxical marriage of the infinite with the wishes. This is a metaphor for the paradoxical marriage between the philosophical Knowledge, aiming at the absolute and the terrestrial

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Knowledge, through love, afflicting human's heart, as a creative factor, stimulated by affection. As well as in his literature, Sorin Cerin accomplishes to express himself capitalizing at once the universal philosophy and on the great Romanian philosophical successes. For example, as she turns the pages of the book, the reader may have glimpses of Schopenhauer's philosophy – let us recall that the human being, as a knowing subject, knows himself as a subject, endowed with a will and that he cannot become pure subject of knowledge unless his will vanishes, in order to eliminate the reference to what one can wish in relationship with the knowledge, since the representation is maimed by desire (*The World as Will and Representation*). The book sends to Nietzsche's philosophy – see for instance the idea that "The apparent world is the only True one; the 'real' world is sheer lie", from *The Twilight of the Idols*, ch. 3, aphorism 2. A more sensitive reader would find analogies with the philosophy of Emil Cioran, in *The Trouble with Being Born*. Coaxialism may recall Wittgenstein II in that philosophy represents the (re)organisation of what we have always known, while language is to be considered an "activity", a "game" framed into certain "forms of life", a summation of different phenomena, maybe related to one another, but in very different manners. As for the "Truth" one may associate the following suggestive line from the *Philosophical Investigations*, Oxford, 1953, 9, § 68: the strength of the thread does not rely in the fact that each fibre goes from end to end but in the overlapping of many fibres. At the same time, the idea of a creative factor "struggling" with the world to draw forth only partial and paradoxical Truths has from the very beginning strong echoes with the philosophy of mystery, as it appears within the work of Lucian Blaga. A similar analogy may be made with the figure of the "ironist" (proposed by Richard

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Rorty), at her turn, “struggling” with the world, in order to educate herself into the various vocabularies (read “parallel cultural realities”). The comparison with Blaga does not stop here, the researcher connoisseur identifying avenues of investigation towards the “Luciferic” versus “Paradisiac” Knowledge dichotomy, in analogy with the closed – opened Knowledge, with the Matrix, with the creative factor, etc. The work is also remarkable given its distinct literary qualities, the intriguing specific philosophical language developed in close relationship to the literary print, a distinguishing note for an interesting philosophical debut.”

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CHAPTER 1
THE GOOD AND THE EVIL FOR US

1

1) The unique true philosophy is that one which accepts that the Man not knows the Truth, so implicitly, nor the philosophy.

2) The man will Never Knows the Absolute Truth and nor Absolute Knowledge, since his whole existence is based on the Illusion of Life.

3) Any philosophical system or philosopher who will claim that tells the truth is liar.

4) The Coaxialism is, par excellence the philosophy which NOT claim that tells the Truth, but which accepts applications which supporting, the reporting the Illusion of Life to the Truth.

5) The Essence of the Truth consists in its reflection at the Elements appeared, prior to its, such as those of the Open Knowledge, coming from the State of Fact.

6) The Coaxialism accepts operation with the opposites, of the opposites of the Existence, with or

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without to be necessary the reporting to it, determining the Coaxiology.

7) Each Opposite has at Infinite another Opposite identical to it.

8) With as, an Opposite, is farther away, ie, between it and the Element opposable are interleaved a larger number of opposites, with so the similarities between those will be more pronounced, and, with as, the number of the opposites intercalated between, the two Elements, will be smaller, with so, the contrasts between those will be more pronounced.

9) How can we speak of Universes without substrate in Existence, we can speak of the Knowledge without substrate in essence, hence, without subject.

10) The factor will always be the opposite of the infinity, face to which it will report as finite, just as the Knowledge is reported to unawareness, and the life to Death. In coaxial acceptance, the Factor will be equivalent to God, the Unique Creator, but and, haphazard, face of his worlds.

11) In the worlds of each Creator Factor and Unique Fortuitous it will reflect all other Creator Factors and Unique Fortuitous under form of numbers, from ONE, which is the Primordial Factor, up to an Infinite, minus ONE, of the Creator Factors and Unique Fortuitous.

(Principles of the Coaxialism)

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"If we will not ever more know that we sometime lived a life on this planet, then, why we it live and for whom?

If after us remains just dust and bones, in decay, why we them more produce?

These bones had sometime dreamed, have loved, suffered, desired or hated.

These bones were retaliated or fought.

Fear of not knowing that I was sometime here, that after death no more is nothing, forgetting forever till and the life sometime lived, has born the myths fueled by religions of the times about the Hereafter, of the souls which give reckoning for all indignity committed sometime somewhere under a sun, full of the glare and the heat of death. "

What would be if we look truth in the face and we have realize that, this mythical afterlife, which in a way, helps the man to die, not exists?

If we knew that the death separates us, in fact, from this dream called life, and that as well we can wake up to another reality, which is all dream reported to an other and an other, alike how we wake, morning from sleep, aware that we went through a nightmare on which him we lived, how much it can intensely.

How many people realizes in the moment of the dream, that they dream?

Very few or almost not at all.

The majority live from full, the reality of this dream, as well live equally full the reality of the other dream, which is called life.

Once it exists death, matter how many wealth we have, they remain here, in this pseudo-reality of the dream.

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Why longer is the race after new and new assets, of some who have money to live many hundreds of thousands of lives, while others do not have what to put on the table, being the servants of the rich ones? Why this absurd chase, which has as result, the suffering of those who were stolen, and the joy of those who steal?

The sole sense is the absurd, even if this one tries to become dimmed by all kinds of replicas of some planetary voices, such as the power and influence national, regional or global, maintaining of a system that shows a certain world order.

Is this world order, really, beneficial to the billions of people who live on this planet or is just a Machiavellian index through which these billion of souls may be more easily imprisoned and terrorized by the order itself?

Who is the king all-dominator, in this world demonic, if not money? He ascends or descends destinies, burdens billions people with debts to banks, then determines to sell every day little by little from the pure soul which them has more remained.

Is money demonic or divine?

Although anyone can give an answer to this question, and of course, to conclude: money is demonic, the answer is absolutely at all not so simple as it seems, since many superior forces that flirts with the divine, claim miraculously the money.

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Who are these forces of the divine which support the money?

First to us think to the priests who commit an act of worship, following a payment more or less consistent, or at the campaigns of helping of fellows which are in need, etc.

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All of these are not backed, really, by forces of the divine?

Priests do not serve, the divine, receiving money?

Even if money is the eye of the devil, and priest is the man of God, who needs this eye of the devil to survive, can not make a reconciliation between Devil and God, for survival?

Why we attribute always the necessity, the need, given by this dream of our life, to the Devil?

Why all that we wish must to be devilish?

We need food, clothing, so many during life, things that man they would like somewhere in subconscious to be, lost, forgotten, unwanted and that is why they become satanic? Certainly.

Money reflects the necessity coming from the material values, and the priest, on those of the spiritual values?

And the priest needs money and is perceived by this King, the Money, depending on how rich it is from more points of view.

A man does not necessarily have to be rich having money in the bank or jewelry deposited to certain safes, but can be rich, having a certain function or social position, which in turn gives him some power of decision what is immediately converted into material values or of order spiritual, on which them can influence, influence which is immediately converted in the money of those values.

What perfidious king has the Mankind! Money reflects the quantity of goods of material life, first, but is with so more lugubrious how much reflected and the quantity of spiritual goods. In a word everything can we wish, hopes, conceive, perceive, suffer, prove, value, facilitate, love, hate, in a word: to think, can be evaluated in money.

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3

Even our freedom, holiness and divine dimension of this dream that we call life, can be evaluated in money.

Soul of each one evaluates and is evaluated, in his turn, in money.

Why in the money?

Here begins, now, the big problem.

First of all, how else can you to do a certain evaluation of, the all, that surrounds us, when you want to sell it to someone else, than in money, these tickets of bank, so inoffensive at first glance, but in reality so dangerous, that have killed so many lives, have separated so many destinies, have brought on the madness threshold, so many people who could no longer endure the suffering in which themselves were struggling?

But, why, to sell, intervenes another question?

Does the man could not survive on this planet than if he sells and buys?

We need certain products, on which not them, we have, and for them procure, will ought to them buy, but for this, will ought as and us, in our turn, to sell something which us abound less, alike how makes the one from whom we bought.

The dream that him we live, themselves struggle between a necessity and the another.

Does a famous poem which defeated the centuries, how can be cataloged in money?

But the work of a great writer or philosopher?

But the love of someone, which thee is shared, but happiness, but suffering, but candor?

Matter how monstrously, would sound, but and these are monitored and measured all, in money, by docile

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servants of this king, who dwells in this dream, which is: the Money!

Absolutely any goes through an assessment of his. Nothing escapes the watchful eye on which him has, and which is drawn, even on certain banknotes.

As every king must have a certain elite of his, which to surround him and to advise him, and this king of the life dream, has its own elite, that has the highest values planetary, and of course, functions, from which to can decide, at any time, fate of billions and billions of people, who in reality, are nothing else than a number, without feelings and desires, without feeling and experience, are regarded as mere masses of numbers where each such figure is evaluated in turn, all, in the money.

Feelings, desires, hopes and other such things of the human are allowed when it comes to the fate of the billions of digits just of a few great servants, of this king monster, namely those that can to make part of the global elite, who can decide death or life an impressive number of fellows, just through a simple meeting of this group which is called: Bilderberg.

What is it actually by definition the money?

Money is the value of the spiritual and material necessities of man.

Why is it so satanically the money?

Precisely because it represents these needs that, along man life, do nothing but to him kneel down increasingly more emphatically, paved for this one, the path towards death.

Why not him raise?

No one, however rich or happy would seem, will not be never fulfilled, even if would feel that has everything, that the entire planet is at his feet, precisely because, its material and spiritual necessities, will evolve

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on the extent their acquirement, so that, once, acquired a peak of some necessities, the man in question, him will be given, to observe one other and another peak, and so on, until when the moments will reach at the border of the life, and from there the thread of this world, with his identity with all, will fall apart.

Man will never be pleased with what you managed to get, and when a necessity is satisfied, in her place they appear, new and new, necessities.

Therefore envy is one of the most foolish and absurd human feelings, because and the one who has, covered, a larger area of necessities towards another, will be as happy or sad as and the other, perhaps much more unfortunate .

Happiness consists, on moment, by getting of a or other needs, material or spiritual, but can not maintain, reflecting always on that time, but her source will must refreshed again and again.

Let no one think that the great kings and queens full of celebrity and wealth are happier than a simple beggar or an embittered servant who goes daily to a job, for which would give anything to escape, just that the horizon of a possible unemployment him it seems much more terrible, because so, would not and more can pay, rates on such and such bank.

Then, which is the true source of happiness?

For kings and great magnates, precisely the needs at which dream, and which can not them acquire on the moment, such as the acquisition of new companies, in the case of magnates, or alliances, among the most, fanciful, in the case of kings, all these are, and, take the place, of the job, of the poor man, that toils from morning till night and being afraid of unemployment.

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For this poor man his true happiness is precisely that job which he hates perhaps most in this world, but nevertheless she is the true source of happiness.

Happiness has its origin in suffering, and no matter how much we wish to live only in happiness, it is absolutely impossible, for without suffering, it will never show its miraculous spectrum.

Thus money determines by its value how much suffering it takes to we become happy, whether it is material or spiritual.

4

It is true that the rich ones will be able to pay for this suffering much more easily with the arms of the poor ones, but only illusory, because once paid in this way and of course obtained in this way, happiness will soon disappear, leaving room for a new suffering that will have to be paid, in turn.

In this case, an interesting mechanism appears, namely, if the respective man can pay for him with the arms of other people the quantity of necessity, indefinitely, then the respective necessity will not return to him in the form of the possibility of payment, even if the money can cover and spiritual needs through the most diverse cultural activities or why not, through so old and simple purchase of souls.

That man, even if he feels that he has EVERYTHING, will realize that he actually has nothing, that he is the most miserable of all the miserable of the fate, who, can dream at least of their need to be happy.

This miserable will not even be able to dream of this necessity, because he will no longer be able to find it,

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thus his own life, becoming to him one of the most terrible infernos.

Like a drug addict who reaches an end, where the drug is no longer enough for him to dream, and then he realizes that only death becomes the only saving solution.

In the case of the rich man in my example, it is much more serious.

Many individuals use money to become influential people, believing that the dream of power could be the saving solution that would eventually cover their need to be happy.

Not only does it get drunk with cold water, but the reverse of the medal is much more torturous and than the first example, because when you get the power, it becomes something natural, just like, how you would drink a glass of water or watch a hot summer rain.

It is terrible when this natural, so false in reality, disappears.

What's left behind?

The great torments.

Moreover, does the naturalness of power determine new needs, accounted for through an even greater power, and then?

The power itself becomes as commonplace as any sock pulled on the leg.

We want more power, more strength, reaching a crazy dance of the absurd, a dance that no matter how bizarre and banal it may seem, no matter how strange or absurd in itself it suggests, is actually the engine that keeps humanity awake, which leads mankind to "progress and civilization", which makes people "happy"!

In the course of this paper I will demonstrate which is the true progress and true civilization toward which we

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must headed, even if that one which is pointed out to us today with the finger seems edenic to us, is not at all so.

The civilization that we understand as being perfect and toward which we tend is in fact a civilization of the values given by money, which denotes the falsity of the civilizational act from the beginning.

Does that mean we are heading for the wrong path?

The answer is paradoxical: NO!

Why?

Because, even if in these moments we are evolving towards the civilizational evil from us, this is the right way to finally reach at good.

Thus we will reach good only if we cross the evil.

First of all, civilization will have to reach in its most hideous and alienated phase from the point of view of the human being and then return to its purest and truest values once with the dethronement of the current supreme civilization king who is Money!

Unfortunately, this dethronement will no longer be possible to do, than through him, requiring the richest and most influential people on the planet who will eventually create a world government in the more or less distant future, once with the globalization of the economic branches and with the administrative-political federalization of the states that will realize that alone they have no chance to resist the world economic pressures.

All this engine is in fact the crazy dream of the powerful of the moment who through the necessity of their madness, through the desire to fade the ordeal of their own necessity, paying with the sick fantasy of the one who wants more than can be in this world, bring humanity into each moment in the phase of to produce a new and new element, which to be worth as much as their momentary

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madness that to they can pay, thus paying for a new necessity.

Even if these individuals, whether men or women, are the most envied on the planet, being personally responsible for the destinies of billions of people, they are the most miserable representatives of the human race that in reality should be mourned, and to which we should be infinitely more merciful, than for a homeless beggar sleeping somewhere at a street corner, trembling alongside a stray dog on a cold, damp night.

Could it be so?

Perhaps they are an instrument of the destiny of this humanity, through which it will pass to a social level much higher than the current one.

However, they are largely responsible for the torments that billions of people go through in their lives, from the humblest beggars to the richest owners of some companies.

This exclusivist group can generate economic crises, interregional conflicts, the well-being of some areas of the planet in exchange for misery in other areas, etc.

First of all, this group, with its office in a small town called Leiden in the south of the Netherlands, met until 2007 in different locations in the United States and Europe.

Starting this year, its members will meet at the Ritz Hotel in Istanbul, Turkey, and among the guests is even an Iranian, which indicates a certain openness.

The Bilderberg Group is a kind of antechamber of the meeting of world leaders in the G8 group, respectively of the USA, Canada, Great Britain, France, Italy, Russia, Japan and Germany who decide the new measures on the globalization process, which denotes that the Bilderberg

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Group also is eager to carry out this process, but on what principles we are going to find out and especially, why!

In order to answer why humanity has such a Bilderberg Group, we must first return to the individual consciousness of man, which determines social consciousness and which characterizes human society.

Man himself is an animal, which in reality has very little human in him.

He is predatory, envious, greedy, eager for power, cowardly, avid for the desire to acquire wealth in any way, hypocritical, full of scruples, sometimes mischievous when interests diverge or good when they converge.

In a word, man himself cannot be truly human unless he gives up all these feelings.

Where is kindness, love, mutual help, or a desire to do good?

They are, also lost in the amalgam of evil.

I wrote in "Coaxialism" that man thinks only with 2% of his cerebral cortex, which gives him, among other things and this character.

I am convinced that if man thought with more than 2% of his brain capacity, he would understand that all evils come from ignorance and even more, from non-knowledge of self.

However, due to his genetic dowry, man, whether he wants to or not, in the phase of unconsciousness in which he is, lets to pass through the cracks created by his genes and valences of a system closer to reality than the paranoid delirium of man, namely socio-political structuralization to facilitate globalization.

It is the best thing a man can do for his own society.

Globalization will be the one which will raise man in Eden, but which will be able equally to throw him into the inferno from where he was, once with the act of self-

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knowledge, and from which he left slowly, when he managed to assume responsibility of this act of the knowledge, a responsibility that brought him first of all a social structuralization at the level of people, who turned into tribes, appearing slavery, then in the first germs of some primitive state formations, and once with these, of the gradual increase of the individual power on account of the social one.

5

In order for man to become, a dog that can hunt in the pack much more easily than he alone, he had to be forced by the circumstances created by his needs but also by the genes with which he was endowed to accept social hierarchy.

Some individuals, and most unfortunately were slaves, and others, the fewest, the leaders of these masses of wretches.

The history of mankind is written with waves of blood that flowed once with the passing of the millennia from that act, infernal but also Edenic, when man realized he knew where he was, when the beautiful garden of Eden had become overnight an inferno due to the knowledge.

The true original sin of man was revealed to him in the form of knowledge.

However, man's true path to Eden is sprinkled with knowledge and is due to knowledge, so the road to Eden is precisely Original Sin!

As long as man did not know where he was, he could be in the middle of the worst inferno that was a paradise for him, but once he knew the "paradise" in which he was, this one immediately became to him inferno.

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Thus there are many types of paradises and infernos, but one of them is the inferno of knowledge, like another will become the paradise of knowledge.

If we knew and other knowledges which to be, opposites of the opposites of the term of knowledge, we would certainly know just as many paradises and infernos compared to which, we would need just as many original sins.

From a genetic point of view, man has many similarities with the living world.

The daffodil holds 30% of human genes and the chimpanzee 98%.

How perfectly the nature of the Creator Factor had to build us so that we became neither daffodils nor chimpanzees, we to became human, and yet, not to have the power to process the data of knowledge than with the two percent of our cerebral cortex.

Why?

As I have said in other books of mine, a man who would have one hundred percent capacity would be able to move mountains, but for that he should understand that and other fellows can do exactly the same thing, and for billions of people there are not and billions of mountains.

Perhaps man must reach a certain social level, well-structured, world-class, so that little by little, based on his new scientific and technological discoveries, he can access this lesser-known part from himself which is the enlargement of processing capacity of its cerebral cortex from 2% to more.

This is a hypothesis, but it also, becomes true the fact that once rediscovered this capacity to process of his cerebral cortex, man would be able from the beginning to display other and other feelings both towards himself and

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towards his peers, which would lead from the beginning, to a new social order, being created a truly new man.

Then why is man doomed in this world to process with only 2% from his cerebral cortex?

As I have already written, in the unwritten history of mankind it is possible to have intervened a certain genetic mutation, in the form of a recessive gene, etc., which to determine to man this falling, or rather, his fall from the true Eden, about which he may not have known than when he regained his act of self-knowledge, to I be honest, at a much diminished level, realizing that the Eden in which he thought he was, had turned into a ruthless inferno, in which the cover of the certain physiological needs leads to unparalleled cruelties.

It is quite possible that man's departure from paradise to be due even to an experiment, and why not to a condemnation.

Perhaps the souls who see this blue sky, full of stars at night, whose light comes from our past of several billion years ago, will be condemned to see the world like this and once this dream is over, we will wake up in a place truly paradisiacal, where to we can contemplate the world with other and other eyes of the mind, which we do not have here.

One argument in this regard are the billions of years in our past that come to us through the stars, without us being able to understand how can come the past into the future, even being far away from a second, but billions and billions of years?

The human embryo in the first weeks of the creation has the shape of a tadpole, from whose tail the legs of the newborn will appear.

All this is due to certain genes of our ancestral past.

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Maybe in paradise we once had the shape of a dolphin or a whale?

6

Certainly yes.

Maybe these marine creatures are much happier than we humans, precisely because they don't know how much we know?

And the un-knowledge can be an attribute of paradisiacal immortality.

Once you do not know death, but nor birth, and yet you possess certain senses, such as that of food or the pleasure of swimming, once you do not know evil, but nor the good that overlaps as the reverse of its, you are not happier?

Are those who do not know so much evil but nor so much good happier?

We cannot say that the dolphin, which is a marine animal, would not know.

It is one of the most intelligent marine mammals, and experiments have shown that it has a fairly evolved language.

The example I gave was to highlight in more detail how much, the types of knowledge determine the inferno or paradise of the subjects, who adhere to them.

Maybe dolphins are really in paradise because they don't know as much evil as man knows.

If they had lived in a dry environment, and come to know one of man's greatest discoveries, that of fire, perhaps they too would have been banished from paradise a long time ago.

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Why would we destroy the paradise of other beings through the chase after our paradise which determines the pollution of the oceans?

Is there a critical point, which once known has no way back and the fall from paradise becomes irreversible?

Certainly this point exists, at least in the thinking of which a bivalent logic is attributed, good-bad, beautiful-ugly, etc.

In this thinking there is also the reverse of the medal, which alongside the reversible appears the irreversible.

So far it has not been demonstrated whether dolphins think on the basis of a bivalent logic like man's or on the basis of a different logic.

In no case man will not be able to determine a different logic, because he does not know and an other opposite to good and evil, as I stated in "Coaxialism", a work where I set out my principles on the philosophy of knowledge.

It would be great to exist beings who can process Knowledge on other levels of the logical level than man.

Maybe the plants, or other living creature on which out of ignorance or fear that we would no longer be the masters of this illusory planet, we ignore them.

One of the paths to paradise of the human world, which is a world of Logical Coefficient 2, so of knowledge structured on bivalent logic, is unquestionably: Globalization.

7

Just as in history, human social life has been structured into increasingly prominent social formations, starting from peoples, tribes, states, and reaching the

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confederate systems of the present, so the true fulfillment of the planetary social system will be when he becomes global, that is, a single World Government that can rule over the entire planet, without making distinction between races, sexes, ethnicities or other causes that could lead to discrimination.

Such a system can become the gate of return of man in paradise or the gate of his fall into the most terrible and inhuman inferno which it can generate this existence clothed with the two percent of the veil of blindness.

However, it is known that man would not have had these 2% of his brain capacity if he had not been the instrument of a change in his history.

Any being, as I said in "Coaxialism", does not develop certain organs over time if she does not use them.

For example, certain organs, such as a wing, if it is no longer used, it atrophies, giving in millions of years of evolution, new and new individuals who will no longer use that wing, such as the penguin, which finding its food in the aquatic environment has turned its wings into flippers, or in the case of some birds which, finding their food on the ground, have atrophied wings, having at the same time the legs adapted to find food.

In the same way in man, if he had never used those 100% percent of the cerebral cortex, his evolution over millions of years would not have highlighted such a large cerebral cortex, but a much smaller one!

This may be an indication that the Bilderberg Group exists in such a position and not in another, perhaps more favorable to man, because the real founder of today's globalization policies is precisely the one who should not be, namely: the Money!

The Bilderberg Group was founded in 1954 and is named after a hotel in the Netherlands where Prince

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Bernhard of the Netherlands, Joseph Retinger, David Rockefeller and Denis Healey met.

These meetings are secret and the press has no access.

The reason for setting up this group is to harmonize and deepen opinions on economic mechanisms in Western Europe and North America, where very influential people from this part of the world can participate.

Over time, the geographical area has expanded, due to new configurations and geopolitical transformations, and the entire planet will enter this sphere, once this year's meeting, 2007, takes place in Istanbul, Turkey.

At such a meeting a list of not more than one hundred persons shall be established.

In order to protect at most one hundred guests of this group, various secret services, including the CIA, are acting together, which proves once again and beyond the doubt that the current trend of humanity is towards globalization.

8

This is extremely beneficial for all the inhabitants of this planet, only if the process of globalization will be based, as I said, on certain principles of equity and equality between ethnicities, races and sexes, not only on paper, but that, they to be reflected in the economic and welfare level of every citizen who lives on this planet.

In my books such as *The Origin of God* or even more so in *Coaxialism*, this philosophical treatise, I always remind that the socio-political salvation of mankind consists in Globalization, that with it certain irregularities that are present in this world will disappear, that the truly

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beneficial political system of this globalization is socialism, but true socialism in which man can have a certain word to say and not, that miserable dictatorship.

Whether a dictatorship is called capitalist or socialist, it is also, called dictatorship.

With what the current world order is more non-dictatorial?

By the fact that people can vote?

But don't they vote what is imposed to them?

Isn't the king with the name of MONEY behind these electoral elections, from all the states of this world !?

Are all these things due to God or the Devil?

The fact that there is in this wretched Existence of ours, of every Man or Being, the Bilderberg Group, is a divine or a diabolical charity.

In "Coaxialism" I was talking about what the true human being is and who God really is.

To speak of God as if you knew him seems to me as ambiguous as you would speak of the Devil, because in our existence with bivalent logic none of them could have existed without the other, and more than that, even if we pray to one of them, who actually represents the good and evil in us, as long as we do not know the Absolute Truth, we have no idea what the true GOOD is actually, and that is why how many times we pray for a sick man to be helped, and we see that instead of being helped in the way of recovery, he is getting sicker and sicker!

Why?

Because we do not know what the TRUE Good is for this soul, which we of course attribute to God, the only one who knows the TRUE GOOD, because He is the representative of OUR GOOD and in no way the DEVIL who always appears as the representative of the EVIL.

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Once we do not know the true GOOD, who is really our true benefactor, GOD OR DEVIL, respectively, GOOD OR EVIL FROM US?

This is the question that awaits the true answer for which our world is full of misery, wars, thefts at the state level that are passed as great achievements by those stolen and seen as nothing for thieves.

A world in which the swindler manages to enrich itself at the highest degrees, whether it is state or a simple man.

Why all these?

Because we do NOT KNOW the true GOOD and EVIL, because we do not know which is the DESIRE OF THE TRUE GOD AND WHO NAMELY IS THIS ONE.

The fact that in our lives appears to us, this name of hotel, lost somewhere in the Netherlands is not at all accidental, at the level of divinity but only at our level.

Is it good or bad that this worldwide octopus that preaches globalization is distinguished by this name or number of individuals, more or less nauseous for the billions of people who toil hard that to make them fabulous fortunes from which could live hundreds of thousands of people, with which they boast, and more than that, with which these fat individuals from the sweat of others both spiritually and especially materially enjoy themselves, drawing lines over billions of lives?

Whose is this diabolical will?

Of course, everyone will say it belongs to the EVIL, because everyone sees under the aura of EVIL what is happening.

But if we do not know which the true GOOD is, then are these individuals who have reached certain important positions or rulers at the moment still so diabolical?

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9

In this book, I do not wish to highlight certain facts about the persons or meetings of the Bilderberg Group, nor to draw a line of what I consider to be good or bad about the work of the guests of this group.

First of all, I want to make a philosophical, coaxialist incursion on the need for a certain historical moment of to determine such a group, precisely because human society must rise to a new stage of its development.

Human society tends to coagulate since from the moment of its creation, first in tribes, small states, then the confederations, empires, to eventually, sooner or later, reach continental states, such as the European Union, United States of America, Russia, etc.

All these will unite sometime to form a world state with a world government.

The path to such a world government is by no means that of military conquests so often used in antiquity, but is first and foremost the path of economic conquests.

At one time it was necessary to begin the process of globalization.

The sooner this process begins, the better it will be for humanity, but as I have said and I repeat, it depends on how this globalization will unfold, because it is better with the states as they are outlined today, than with a world state which to be ruled by an ethnically composed elite of two or three nations, and the rest to be slaves!

Isn't that what is being pursued, in reality?

An economic world state which will gradually take over the supremacy of the one political, becoming a single country in the form of a huge empire like the United States?

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Well, in this amalgam of ethnic groups, those who today represent the states that know how to assimilate, through all kinds of economic tricks the work of those in poor states, will hold positions in different leadership functions, therefore having a certain social level while others have lower social levels.

It will be exactly what is happening today at the states level.

Some are great economic powers, and others are in descending order somewhere below them.

The way it is perceived by economies, the New World Order and especially the process of globalization will do nothing but to move from the level of states, the process of economic subordination, to that of the individual, when there will be only one state.

Of course, the individuals of today's rich states will be the ones who will have a much greater economic power than those of the poor states anyway, and thus they will become not only the most influential but, also the leaders from shadow, of the new world state.

This is, in fact, and a natural selection process.

If we look in nature, we see how in the animal world supremacy is taken by the strongest.

Then where is the animal from Man?

Is he lost?

No way.

Man is a dual being, which exists precisely because he has the capacity to oscillate between Good and Evil.

Man has in him both the Human part and his Animal part.

Through his animal side, Man kills, that is why there are so many wars all over the world and now, and through his Human side, Man steals!

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This is the difference between animal and human, at Man!

Even when the human being does not want to steal, it does so through its human essence of stealing itself in the first place on self, substituting itself to a society that does not represent it.

Well, some will say, but if Man were to try not to substitute himself for that society and not steal on himself, what would happen to him?

In this case he should choose between life and death, in a word between acceptance and exclusion, between being and not being, so that in the end the Human from Man intervenes through his atavistic fear of death and to cause him to be submissive and thus to glorify the poisoned Hierarchy that will oppress him all his life, only for the fact that he is a being who subsists through fear, and the human in him is the one who speculates this fear, stealing Man by he himself, leaving there a stranger who does not even know what the true human being is in a reality not only hostile but especially illusory.

That is why using the term human or theft is equivalent to one and the same thing.

10

Fear is what made him human, on Man, because he understood her message!

If Man had not understood the message of fears, he would have remained and today at the stage we consider to be animalistic, but without knowing which is the language or the true way of thinking or rationalizing of the animals or plants.

If man had not been afraid first of all of himself and then of the society he had created, he would never have

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become human, and today we would have discovered only the animal part of us.

In a word, if we were not afraid, we would not have stolen ourselves first, and then our neighbor, giving birth, through this process of theft of self, to humanism in various fields, from the artistic, political, ideological, architectural, philosophical, and the list of areas in which this strange and false dimension of the human being has penetrated could continue.

The question that arises is whether a humanism could have arisen which to not rely on fear of existence, of the human being or on fear in general, the fear by which the human being is forced by cowardice to steal himself on self, becoming once with this theft, humanistic, fear by which human became paradoxical: Brilliant?

Genius is in fact a theft of self of the human being.

In Coaxialism I tried as much as possible to achieve a structuralization of the human being in relation to genius and I concluded that at the basis of genius is the frustrating feeling of fear, a feeling that gave birth to so many masterpieces or epochal achievements of mankind.

To speak in this context of the human being and from another point of view apart from the theft caused from fear of humanism, seems to me, just like we would accept that water is not wet or that clouds are not composed of steam and dust particles.

If we tried to substitute the self-theft of humanism with any other substitute, we would reach completely different developments and move away from Man or at least from today's man.

Even when he thinks, Man steals, because first of all he steals himself and then also through theft he relates to his social environment from which he tries to get benefits for his being.

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Initially society was created by Man to drink from it and only later did society become stronger than Man himself began to drink water from Man, precisely because it was built in the image and likeness of Man.

To accept a humanism on the principles of justice and of the true and uplifting humanistic ideas transmitted throughout history by all sorts of individuals who were talking about something while thinking about something else would be equivalent with the fact to accepting the idea of another type of Man, who he is no longer a stranger to himself, who does not accept money as the source and means of his goods in order to succeed socially.

Such a Man should be every Man from this blue planet cursed to go through this terrible and humiliating experience of money and society initiated by this beast.

Such a Man would not be a humanist at all because he would not be an understanding Man first of all with himself and then with society.

He would be a Man who would become competitive with himself before competing with society.

By competing with himself he would restrict, above all, the causes that lead him to illusory happiness, and finally to realize that misfortune and the cause of evil are precisely the illusory causes of his happiness, becoming a restrictive human being with himself.

That Man could no longer be a humanist, because he could no longer have an understanding of the social dimension first of all, a dimension which he would nullify from the top of his values by replacing it with the spiritual dimension, moment in which, Man will be able to develop the type of society that I consider to be the most developed, namely the SPIRITUALIST society.

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The fact that rich nations have learned to steal after bestially killing the most helpless in various wars means that they have evolved on the path of humanism.

To be human is to steal.

It is, however, a more advanced alternative of the "killing" or even mass exterminations.

CHAPTER 2
THE ECONOMIC WAR

11

Economic warfare is a much more evolved war than the military war, which, whatever we say, belongs to the human in Man.

In order to wage an economic struggle, certain principles are needed first and foremost, which, however immoral they may seem in the eyes of those who were stolen, must become moral in the eyes of the thieves, precisely in order to legitimize this theft.

Slogans such as: "For the good of the people who will thus escape poverty" etc.

This is the human in MAN!

May God protect you from the wars of the human in Man, because these are much more treacherous and enslaving than those of the animal.

The human is theft, it is his premeditation characterized by particularly perfidious and diabolical means.

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Man himself is a diabolical being, and his sublime is by no means an angelic one, but a totally diabolical one.

Whenever you find something sublime both in Man and in the society created by him, know that it is the icing on the cake with the name of diabolical.

On the other hand, Man is a conglomeration of paradoxes but also of compromises with himself, because his life consists in this diabolical compromise of stealing himself, in order to become stronger and more triumphant, precisely in front of other fellows of his, who do the same thing.

In this diabolical compromise consists the sublime of Man, the seven wonders of the world, the greatest scientific discoveries but also the works of world importance in various fields.

Could Man ever change?

If so, should return to his state from before of to be human?

Was his state, from before of being human, just his other state, that is, the animal in him?

Was the animal superior to the human?

If so, then why did it evolve toward human?

To consider the animal superior to the human is as if we were able to truly understand the animal, stripping it of its raw fur and passing it somewhere under the shield of a language of the animal that we do not yet understand.

To prove the animal as being what the human in us considers him namely an inferior state which knows only brute force and physical struggle, where the strongest wins means that the animal from this point of view is superior to the human, who succeeds in proving a certain supremacy only through cunning, cowardice, and theft.

Certainly the animal is not what the human from Man affirms in these moments, but neither would the

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human from Man have been this one if Man had ever chosen in the darkness of his historical dimension, the right path for himself, but especially for the society which he will build.

Was fear of death a reason why Man became a coward?

By no means, this can not be an excuse, as long as it is much easier to fight against death, knowing yourself first of all and then trying to know the true face of death, facing it, than to you fabricate all sorts of delusions about the origin and definition of death, giving birth as a result of various fables, all that could have replaced death, namely, the religion or the necessary mythology, which to preach that it knows everything that Man does not know about death or its essence.

Certainly that and Man somewhere in ancient times, when his cerebral cortex functioned at its full capacity given to him by his millennial evolution and not only at two percent, as it is actually happening and today, Man was he in his self, as a person, a priest first of all for himself developing a priestly type of society which I have named and mentioned in my books so many times, namely: the Spiritualism.

12

The path that Man will really have to follow will be first and foremost to know how to banish the evil and satanic human in the last hypostasis from him and then on his soil, which remained fertile after the throwing of the last rubble from this human, to build a new world that to belong primarily to him and not to some hierarchical individuals of a foreign and sick society.

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The one who keeps the human tied up, tight, is not, nobody else than the money.

In his rattle decadence, he believes that to be human, must necessarily be merciful and attentive to your fellow men.

No way.

To be human you must first of all be righteous with yourself and then be righteous with your fellow men.

Mercy has no reason to be in the true humanism, nor condescension, just as petty interests of all kinds hidden under the garments of goodness or honesty do not have to be.

To be human means to be interested in your fellow men, but not before you know that you know yourself and that your interest is by no means one of a stupid nature through which to pursue a good for your own person.

Look at the billions of believers in so many religions of this world.

All are followers of the respective cults because they have the creed that following the practice of respective cult, they will receive a reward from the God of the respective faith.

No matter how this reward is and for what purpose, it is expected to be acquired, all but, all of these human beings do only one thing: To lie first of all to themselves and then on the society in which they exist.

The lie of this human has reached at a degree so naturalized tso that it turned into ancient customs, archaic sources of the history of peoples regarding their religious origin, giving birth to holidays and traditions, habits and other forms of reflection of this human from Man.

However much I would not agree with Hitler's German national socialism from a political point of view or

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from the point of view of the crimes committed, I agree with how he treated categorically the idea of humanism.

I congratulate Fr. Nietzsche, who did not believe that Man can have a will of his own, as I don't think either, because she also, belongs to the Illusion of Life, but above all I do not believe that Man can be Human in the true sense of the word, and the current human from Man should disappear, just as he should be transformed, the ancient Man subjected to humiliation by his own existence and then by society, regardless of the position and false stature of the hierarchical ladder, on which he is perched in this society.

For this the human Man should change into the spiritual Man and implicitly the priestly Man.

Whatever we say Man is left in this world not in quality of a perfidious or cowardly being, and nor as a flattering or petty being with him, with his society and then his society with himself, and so on.

Man is an eminently spiritual being.

He was born to exist the being in his spiritual Universe, trampling on death of space-temporality, of material goods of all kinds, of everything that surrounds him.

So that instead of living plenarily in his spiritual Universe and understanding the Universe of death which he treads, as being an Universe, stranger to himself, Man chooses as his most precious Universe, precisely the Universe of death, which is and this one, without any doubt, the Universe that has the substratum on which to develop its spiritual Universe.

I repeat, the Universe of death is not the spiritual Universe of Man, but his substratum.

Everything we see around us belongs to this Universe.

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Everything we consider to be material goods or beauties belongs to this Universe and by no means to the true Universe of the present life of Man which is the spiritual Universe.

And the Universe of death becomes a spiritual Universe in its turn, but for the souls who are in that world of death and by no means for those who are now here in the world of life.

A mountain or a diamond in that world where the substrate Universe that I called the Universe of Death can be defined as a wonderful song or a sigh.

That is why it is not good for nor a being, to move away from its spiritual Universe.

Therefore, I do not believe in a humanism that moves away the human being of itself instead of bringing her closer.

No Man should not to weep, sigh, juggle in this paradise with the unhappiness, because he is not allowed to.

13

It depends on each being in part if really wants to open its eyes to see the paradise that surrounds her or if she wants to remain in the social inferno in which she is.

For this Man will have to give up the so-called humanism as soon as possible.

To replace humanism with its beautiful lies does not in any way mean to take all sorts of actions against the existence of Man as a being, as some have erred throughout history.

To renounce humanism means to put immediately in its place, the spiritualism, giving birth to the priestly being.

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Such a society will in no way be a society of priests or monks, where its members will do nothing else but confess to one another from morning till night.

Such a society will be a society where good will no longer have to be hidden behind any petty interest of the money, and evil will have to come to light, without being nailed there by all sorts of other interests and jugglery just as petty.

It will be a society in which the human being will have as primordial interests, the fact of understanding itself and then the society, where the competitiveness will reflect first of all on the person by itself and later as a response on the society.

Another primordial interest will be that the human being to not steal itself in any form and in any way on itself, understanding that this thing is the greatest evil that Man has been able to do throughout its historical existence, and this enormous mistake must not be repeated again, in no way.

Thus, the animal in Man kills and the human in Man, steals, when it comes to a social structuralization.

Well, many will ask, how exactly does the human steal from Man, when to be human means in the minds of many the exact the opposite?

The reality is completely different.

14

I wrote in "Coaxialism" about the fear that chains Man all his life and, to which, he relates.

In this book, where I emphasize social philosophy, I mention that Man, in order to get rid of the fear that dominates him even unconsciously on instinctual bases, tries to lie his own fear of the world, of death, of absolutely

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anything, and then Man steals himself on self if not, on, someone else.

Theft of self is perhaps the most sublime but also the worst thing that human existence gives.

All the masterpieces of this world are the result of self-theft, due to the feeling of fear that arises in the face of existence.

This is Man, who thinks with only two percent of his gray matter.

I am convinced that this dimension of self-theft is reflected much more strictly, amplifying in the existence of many people, becoming, from self-theft, the theft of one's neighbor.

This is the origin of all social and political philosophies.

When Man began to steal his neighbor, the first social formations began, based on a certain hierarchical order, giving birth to the tribal hierarchy, a hierarchy that is still reflected in the social hierarchy of civilization.

Starting from the presidents of states and up to the humblest official, all are the result of this hierarchy having as, a cause: THEFT CAUSED BY FEAR!

Even if we would return to the "lost paradise" of before the birth of social order, when there were still no servants or slaves, and even if we tried in every possible way not to let those beings to go on the path of a new hierarchical structuralization, it would be absolutely impossible for us.

Each such being will live in fear of everything around it, trying in every way to become more and more powerful both towards itself and towards those around it, thus, stealing herself, and on, those around it, in order to survive, thus giving birth to social hierarchy.

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Okay, some will say, but such a hierarchy was built on the brute force of the strongest who defeats the weakest.

That's right, only that the strongest one must defeat the weakest one due to fear of not being the weakest, thus determining the Competition, and through it, stealing himself on self.

Competition is the first moment highlighted through the first phase of the hierarchy, giving it its own pattern, namely self-theft.

Thus the Hierarchy becomes a Competition, through self-theft.

How do we steal on ourselves through Competition, once this one should be the engine of the development of societies from ancient times to the present day?

If we want to analyze how many crimes in the various wars fought throughout history have not determined the competition, how many misfortunes and oppressions, how much suffering has been inflicted on people, then we realize that in fact, the notion of theft of self is equivalent to competition, thus becoming its own definition.

However, without competition there would have been no progress and no civilization?

Personally, I do not believe in this because true progress and civilization do not consist in competition as previously thought, because the human being is by no means a competitive being but rather a restrictive one!

When man became competitive with himself and later with his fellows, he moved away from the Eden in which he was, going on a path of anguish, alienation, and self-confusion.

All great and epochal, scientific or technological discoveries, the whole culture and civilization based on

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man's competitiveness towards himself, is nothing else but the poisoned path of human destiny!

This path should not have been chosen by Man, and perhaps that is why he "was banished and from biblical Paradise".

The true path was exactly, the opposite of this one, namely that of no longer being competitive with its self and then with fellows, of understanding that competitiveness is the biggest lie, as long as man's life is a dream, that he knows neither the Absolute Truth nor other forms of true reality.

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Man had to understand that competitiveness is a Fata Morgana, who, no matter how much she shows the path through which Man can get rid of the theme of death or other fears that dominate him, competitiveness does nothing else, but to delude him on the moment, that he got rid of this fear and then, the fear, to return with tenfold power over him.

This fear led to social structuralization, a structuralization that was to trigger slavery, so much and so much suffering that will eventually transform the entire culture and human civilization into a culture and civilization of suffering.

That is why life is considered as being an incursion into the realm of suffering.

Precisely because Man was afraid and stole himself, on self in the initial moment of setting up a destiny.

The theft of the apple from the Garden of Eden is not so distant from the true THEFT!

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How would human society have looked like if, at her origins, the Man would not have stolen himself, on self?

If he had not chosen the path of competitiveness but that of restrictivity?

In any case, a society based on completely different principles, which would have been exempt from the most perfidious wars, crimes, thefts, robberies.

All these because Man is not a competitive being but a restrictive one.

Through restrictiveness, I mean any attempt to annihilate fear but not through the self-theft, but through knowledge and understanding of self.

Thus competitiveness was determined by cowardice, theft and lying, and the restrictiveness was determined by courage, knowledge and understanding.

How it would have been, the history of a restrictive humanity ?

First of all, Man would have thought with more percentages from his gray matter, because I believe that and this accident by which man can process information data with only two percent of his cerebral cortex is due to the wrong path which he went at a certain initial moment.

But even if we disregarded this aspect, we would realize that such a restrictive society would be an Edenic society, because lying, the desire for enrichment, greed, contempt, arrogance, and all the other cohorts of evils that accompany them would disappear.

Man would become from an eminently predatory being, an eminently creative being, with a true spirituality, through which its life would no longer be considered an incursion into a world of suffering and a struggle that begins once with birth and ends with death.

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The animal in Man would disappear forever, being replaced by another human who to no longer be represented through theft and other infamies, to whom an aura of glory and bliss will be abrogated, in order to be highlighted as great achievements of the human being.

All these infamies would disappear in that context of the restrictive being, being replaced by the true human in Man who no longer has anything to do with the many petty and hidden details, that determine that illusory human.

A restrictive human society would be a society where man's faith would not be based on his hidden interests of to practice it, such as: I go to church for money and health.

In that society the phrase would sound: I pray for all the possible and impossible souls of the worlds, for their glory and good, and so on.

I am convinced that in such a society neither the buildings nor the human localities would no longer be the same, because the whole structuralization of the social system would be different, a structuralization which, would no longer be based on, competitiveness and the hierarchy of competitiveness, but will be based on restrictiveness and its non-hierarchy.

How would humanity look like after ten or eleven thousand years of somewhat known history, social?

The answer consists in the fact that this social structuralization would not have taken place, as I said a while ago.

The great inventions and discoveries, considered by the morality of the society, competitive, would have taken place at other dates or would not have taken place at all.

In a restrictive society, science can be considered a panoply of competitive evil in Man, what would have removed these discoveries, of order technological and

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material, but instead would have developed a large area of another kind of discoveries, namely spiritual discoveries, the true discoveries that the human being really needs.

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These spiritual discoveries, instead of to move away the Man from himself, as scientific discoveries have done, these would have brought him closer and closer to he himself, thus realizing with each new spiritual discovery, the Eden in which he was, but in which he was born blind, being left by the Creator Factor to open the eyes of his mind toward this Eden, which is in the soul of man!

Why was man born blind and not with his eyes open toward the eden of his soul?

Because the beauty of Eden is not that which is given of itself, but that which is discovered, through self!

Man in his self is a being who becomes happy when he discovers the new and the eternal new, eden that unfolds before his eyes.

Any Eden, however beautiful and prefect would be, when it gets old it becomes inferno.

The eternity of the new is a universal constant, absolutely valid for all human beings, who defines man in the light of one of the truths of the Illusion of Life.

Moreover, the Illusion of Life on a human level is defined as being the eternity of the new.

That is why, Man can not be happy than if he runs among moments like an athlete, his whole life.

Man was wrong when he chose the field of competitiveness towards himself and his fellows, instead of running on the field of restrictiveness towards himself and his fellows.

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If he had chosen the field of restrictiveness, then Man would have realized the paradise in which he is.

I wrote in "Coaxialism" that Man does not know reality than the Illusion of Life and more than that he does not possess a will that belongs to reality but one that belongs to the imaginary.

That is why the argument for the restrictive society is even stronger.

Many will wonder if by the social restrictionism I also mean dictatorship?

Even if Nietzsche agreed with one thought and only one will, from a social point of view I do not agree with this aspect of society, because dictatorship, however much we try to include it in the social restrictionist system, which we have created here, it belongs without any right of denial, to social competitionism.

Any dictatorship succumbs if it does not become competitive first with the individuals which compose it and then with the other individuals, polarized in its exterior.

Dictatorships belong par excellence to competitiveness, even if they are restrictive in terms of freedoms of different kinds and aspects, and it can be seen very well what competitiveness can do from restrictiveness in a society where competitiveness prevails.

The dictatorship of competitiveness is born, but which is based precisely on restrictiveness, in order to restrict certain social rights and freedoms.

This cannot happen in a society where there is no competitiveness which is reflected on restrictiveness.

Here the restrictiveness becomes a panacea of the self of each individual, and then a projection of it at the social level.

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Social level that will have, included in him, a restrictiveness that populates and defines it, identifying with freedom, or Eden.

Eden itself is defined as the boundless freedom of the individual, and at the same time the limit of his desires.

A competitive society is a society derived from individuals whose individual consciousness is defined through competitiveness.

This society can never be identified with Eden nor with freedom because, no matter how many achievements or new frontiers will be reached, these will never be the last and more than that, these borders will be like a blow to all the other individuals who cannot reach them, but due to the competitive social system they want this with all their heart!

Another question, as scholarly as possible at this moment would be whether the restrictive type society can have a technological-scientific evolution in the same way as the competitive type society?

My answer to this question remains as clear as can be.

Restrictive Society is a social form much superior to Competitive Society, because in this type of society, competition does not appear under the impetus of the struggle for power or for certain benefits or social positions that are structured on completely different principles, but competitiveness is maintained as a latent impulse of the restrictiveness, which gives a new impulse to the Individual to be even closer to himself but, through this closeness to know himself first of all more for the benefit of the multitude of individuals, respectively, the social benefit.

This superior type of society is by no means a society only of the future.

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It could just as well have become and a society of the historical dimension that mankind possesses if it had NOT taken the wrong path somewhere in its history, a path that has led to so much suffering, terrible death, or despair for many individuals which determined it.

Social Restrictivism is defined through the total freedom of the individual to know himself first of all, knowledge that is reflected in the form of freedom and fulfillment in the social plan.

Exactly the opposite of the social plan of the Competivism.

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Thus certainly Original Sin from a social point of view arose when mankind left the path of Restrictivism and took the wrong path of Competivism, a path that unwittingly leads to developments from the most macabre and dismal social experiences, such as Nazism, Stalinist communism, Bolshevism or other deviations of the normal, which for Competivism is a distorted normal, because unwillingly the humanity chosen somewhere in its millennial history the path to this denouement.

Well, some will say, but the Restrictivism, by its very name which reflects restrictiveness, isn't it a dictatorship like the Bolshevik or Nazi dictatorship hidden somewhere in certain corners of the human spirit?

The human spirit, no matter how much we wish to it be a free spirit in every sense of the word, he can not fulfill this desideratum than by substituting its own freedom to the detriment of its own dictatorship.

To be more explicit, man is a being who bivalently thinks. Good-bad, beautiful-ugly, etc.

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So it is a being that, willingly or unwillingly, belongs to the Logical Coefficient 2, as I wrote in "Coaxialism".

Once Man always aspires toward freedom, always surpassing himself as in the Social Competivism, that is, exactly as in today's society, then he running towards new and new frontiers of freedom does nothing else but to find in these new frontiers, the frontiers of the dictatorship which live in his being.

Once he will no longer run at the Competivist level toward the frontiers of freedom, but will do it from a Restrictivist point of view, then, where, Man will find his freedom, he will understand that it overlaps with his own dictatorship, or inverse of the freedom, assimilating them on both as being the desire of his essence for which he was born.

In the Competitive system, Man recognizes that the limit is always a Fata Morgana which he must reach, and thus to self-surpass himself, but in the Restrictive system, self-surpassing consists only in his own limits, which gives a different allure and a different impulse, at that type of society.

As much as we would like to make a perfect competitive society, it will sink deeper and deeper into the mud of the dimension of the future that will become a history of new torments and sufferings, starting from prejudices and up to the total confusion of the human being towards itself and once with it of the final loss of the meaning for which it was created.

How can you ever hope that it will can exist a perfect competitive society, when the individuals from the start are not equal, and each goes to a marathon totally stranger to themselves at different time intervals to run on tracks with different lengths.

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To achieve perfection with such a type of society, first of all, not only should individuals to become equal, that is to go to this marathon at the same time, but also to run on the same route, but especially should, that all these individuals who make up the competitive society should be some individuals whose aspirations to be only positive.

When I refer to positive aspirations, I think that all those who run at this marathon of the life should never think negatively of their neighbor, never want to steal themselves on selves, cheat, kill, lie in order to enrich in the first places of this permissive and sick type of society.

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From the beginning, even the most uninitiated man in philosophy recognizes that such a thing is completely impossible.

Just as man is the possessor of freedom from himself, so man becomes and the possessor of dictatorship from himself.

Because Man has chosen the path of the Social Competitionism , or of the Competivist Society, he has forgotten that competition for freedom is not one for true freedom because there he can find and the other human face, namely dictatorship, as man is inhabited not only by good but also by bad.

Man's ephemeral freedom always oscillates between his good and evil, so between dictatorship or freedom, but also between freedom or dictatorship, and the deliberate reversal I have made is for to emphasize that when freedom becomes dictatorship, this dictatorship, can be the true freedom for Man, how, the true freedom can be a dictatorship.

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Man knows neither good nor evil, because he struggles between these two polarities in the Illusion of his Life from birth to death.

Both polarities can change their meaning but also their sign depending on other and other polarities that intervene to determine them, on these two.

In a word alongside good, many other polarities can intervene, such as color, interest, desire, ugly or beauty, peace, boredom, etc.

These each have in turn, their opposite meaning, which is why I called them polarities.

When all these meanings, instead of to converge in continuation, with the good of Man, they can diverge at a certain moment, as happens during his life in every moment of thought, fact which leads to the total or partial change of the poles of the good with those of evil.

This also determines us the fact that we cannot say firmly that once we reach a certain frontier, that will be and the definitive frontier of good, a lie and illusion after which, the current Social Competitionism runs and not only, here I also mean the historical one.

Therefore, no matter how much Man wants to run away from dictatorship in a Competivist social system, he will do nothing else but sink even deeper into her mud.

Nazism and Stalinist communism are clear evidences of these social slippages, which like and any type of society are based on certain aspirations, which for certain social classes, or individuals of certain ethno-geographical areas these may seem, like aspirations for the better, but they due to the Competitionalist System, they all lead to the abyss.

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Restrictive Society is by no means a type of dictatorial society, but a type of society which restricts only the duty of Man to know himself first of all, to befriend him, to be satisfied with his divine nature received from the Creator Factor and Unique Incidentally, or from God, as some will say.

Through this restrictive way of seeing and understanding the world, Man can realize that the only true competition is only that with he himself and not with neighbors or other individuals that determine society.

It is a society that does not accept any kind of polarization, such as financial, political or any other nature.

The great crimes and iniquities within the competitive society are due to the desire of some to have more and more, regardless that they swim over billions of dollars, while others stand into a cruel misery just because they are not from the group of some individuals who they have plundered the work of many over time, or from the group of those who have understood that theft is the only reason to be.

Any restrictive type, of society will be infinitely superior to a competition one, except for one thing, namely the military.

In a restrictive society there is no need for weapons because these have no conquests or occupations to do.

Such a society will never be able to cope from a military point of view, to a competition society, because it will always have as its most developed field, the field capable of producing terror and fear at any moment, but also death or extermination.

The reasoning on which competition societies are based, is to steal, kill and conquer, no matter if what was stolen is necessary to the individuals who make up society or not.

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It is very easy to see that the Competitional with all its derivatives has been diverted inside the human being, toward EVIL, the Evil thus becoming the competition meaning of the individual, first of all with himself and later with the other individuals who compose the society.

In the Restrictive Society, the competition meaning is polarized towards the GOOD, this being the meaning towards which the individual who composes the respective society tends and through which he sees all the other members of the society.

It was needed so little, then, somewhere, sometime, to become happy throughout our millennial histories that only hazard caused Man to descend from Eden with such unconsciousness and easiness!

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The fact that the Bilderberg Group has emerged is the most wonderful and uplifting historical moment that humanity has experienced so far, because, no matter how inopportune the meaning that this group gives to the process of globalization in a competition society, it is good, that this process has begun and that it is going on, even if slowly but surely!

It is true that the Bilderberg Group has guests who represent the competition polarization in various fields, including financial and political.

In a word, here certain grievances or future laws are made and undone, which will be voted on in the future by the parliaments of the nations.

I repeat, it is a gratifying thing, because only through globalization will human society succeed in escaping in a future more or less distant from Competivism, and this one to be replaced by Restrictivism, the avant-

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garde current that will determine a New Man, with a new way of seeing and perceiving the world, where the morbid Competitionism will be removed precisely by the peaks that will guide and determine it in those moments.

When I refer to peaks of the Competitionism, I mean the greatest bankers in the world, industrialists, politicians or other dignitaries of that time.

What namely, tells me that in the end will happen that phenomenon which will rise the mankind for the first time in its millennial history to a new social level, much superior than in the past, as it has never known in its troubled history, it is first of all the fact that MAN IS DUAL, and that in the end the meaning of Competitionism from the human soul will be polarized and toward good not only toward evil as it was done in a certain historical moment.

Being par excellence a restrictive being, any type of human society based on competitionism will be given to perdition, doing nothing else but lead the human being to confusion, suffering and alienation of itself.

Thus, if Man had chosen the right path to develop a society in which his personality would blend perfectly, it would have been a society in which today Man would have managed to go through asceticism and self-knowledge, the fundamental steps of transcendentalism, becoming much stronger and more influential in the world around him, succeeding to perpetuate endlessly his life through his own spirit, giving it the messianic and paradisiacal character of the beginnings of mankind.

All these through internalizing the competition and not through externalizing it, becoming a competition of Man with himself and not with other individuals.

Therefore, any principle of rivalry will disappear, being replaced by the principle of rivalry of self.

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It is quite possible that once in the black and tumultuous history of mankind, Man was forced to move from restrictivism to competitionism, precisely because of the loss of his cerebral capacity to process with more than two percent of the cerebral cortex, becoming a being pushed towards this negative social desideratum and stranger to himself, and not, a being who would have wanted all this.

It is possible that the man may have been a simple experiment?

No one can answer such a question than at most to suppose.

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Even with these two percentages of thought, if Man had been on the right path of restrictivism, everything would have looked different today, starting from buildings, urban centers, faith, society, political structuralizations and implicitly the currency of exchange would no longer have been money, but a spiritual coin.

Would it have been a society of priests?

It is difficult to answer such a question, since we cannot feel or discern how namely such a society would be represented on an increasingly structuralist level.

Any being by its essence is a restrictive system, regardless of whether it rationalizes or not, regardless of whether the rationalization occurs through a Logical Coefficient 2 or 2,000,000,000.

It all depends on the nature of the being that has the following characteristics: Restrictiveness, Competitiveness, Sociality, Essentiality, Demiurgity and the characteristic of transformation into nothingness, a characteristic that belongs only to beings who are conscious

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and who rationalize, by which Man or another being with a lower Logical Coefficient, so 1, or superior, greater than 2, he self-determines at death or at the unknown, from before his own creation, seen through the prism of his being and not of the world that hosts him.

TRANSFORMATION INTO NOTHINGNESS: -
The key question for the process of transformation into nothingness is, what exactly was I before I was born and what will I be after death?

Such a question determines the restrictive part of Man to accept the nothingness as being the successor of the great unknown, but the competitive part, reflected in society, denies the nothingness, attributing to it the capacity for competitiveness with the current life of the being, immediately transforming it into the "World of Afterlife".

This being the world from which the competitive being comes to this earth and toward which it is going to go after death, while the restrictive being, considers this world non-existent, denying it and giving it the attribute of definitive loss of the existential present which will become past.

This being the world from which the competitive being comes to this earth and toward which it is going to go after death, while the restrictive being, considers this world non-existent, denying it and giving it the attribute of definitive loss of the existential present which will become past, hidden, more and more hidden, in the dust of the self-forgetfulness of the lonely being and anxious by its own destiny.

SOCIALITY AND COMPETITIVENESS-Any rational or non-rational being, subsists in a social field with or without its imaginary will, as a consequence of diversity based on its indestructible unity in relation to diversity and especially restrictive.

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If the competition will belong to Diversity, the restrictive will certainly belong to the uniqueness.

The whole diversity exists only according to the uniqueness of the being.

When the being died, once with his death, and the diversity of the other beings reported at it disappears, because it is no longer reported to any of them, becoming self-excluded from the social point of view.

Although, we must admit, the Sociality of other beings persists but only in relation to them as long as they are alive.

Once dead, the whole of society would disappear if all beings disappeared.

This aspect leads us to the temporary nature of the being who travels through a more or less virtual space due to the Illusion of Life, a nature that can be attributed to the term Sociality par excellence.

Sociality is not Competitiveness even if both are two characteristics which intertwine their properties due to diversity but only to it.

The process of sociality defines individuals reported to the uniqueness but also to the ancestral loneliness of the being, always in pursuit of the its Absolute, conscious or unconscious, defined through necessity, while Competitiveness is the exact opposite of being, so the reporting of diversity in itself, of the multitude to the indestructible Unique of the individual, which he wishes to overthrow, aided by the Illusion of Life and the lack, of Will, dragging the loneliness of the being into the giant mixer of equalizing all individualities, so that none to can not oppose the competitive process to which all the beings that make up society are connected.

These beings thus lose their individuality, becoming social-competitive, instead of becoming structural-

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competitive, as would have been normal for the human being at least.

This social - competitiveness determined and the developments of political formations of National - Socialism type, as later, be competed with those of socialist-Stalinist or communist origin.

Here is the cause of the social alienations that have caused certain historical derailments.

DEMIURGITY-becomes the fundamental characteristic of the being, merging with its primordial but also transcendental nature, for which any being is perfect and accomplished in this world.

The demiurge becomes the being itself as the purpose of creation but especially as the outcome of this purpose.

Without this characteristic, the being would completely lose the existential meaning for which it faced its own transformation into nothingness, becoming restrictive but also competitive.

Demiurgity is the basic characteristic that underlies the Restrictiveness but also the Competitiveness of the being, flattening to it, to a greater or lesser extent, case that depends on each individual, in part, the frustration, anxiety or ecstasy and fullness caused by the transformation into nothingness.

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Any characteristic of the being, from those listed above, if it is removed or renegade through various policies more or better crafted by all kinds of leaders, will determine an alienated society but especially a society where there will never be justice for the individuals which compose it.

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If we look at the long history of human societies, we see that there have been all, wars, massacres, crimes, fabulous riches, more or less charismatic leaders, inventions, achievements, epochal discoveries, in a word almost everything you want and what you don't want, but one thing was missing, even though it was most often on the lips of leaders of all time, and that's the Justice!

Why was it never possible to one reach its conquest?

Why did people want her so much but never have it?

The answer consists in the fact that Man has moved away from what he should have been to be.

If the characteristics of the human being or of any being in general, would have been truly respected, we certainly wouldn't have gotten here.

However, it can be said that and plants are beings because they belong to the living world, and that in fact any individual who belongs to the living world is a being, whether it is a plant or a simple cell, etc.

Then for these, are the above-listed characteristics of the beings still valid?

Certainly, I will answer, even if they are reflected in other aspects, depending on each case, in part.

If we take the plant as an example (remember that the daffodil has 30% of human genes) and attribute it the characteristics of the being we will have as follows: Restrictiveness at the plant is characterized by its ability to carry out, for itself the biochemical and photosynthesis processes that are necessary for it to survive.

Competitiveness propagates it in its environment compared to other plants, some of which may have a larger crown to shade on this one, without leaving it enough sun.

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Then it too will do its best to rise or retreat at a favorable angle to receive the sunlight it needs.

Sociality is summarized to the ecosystem in which the respective plant lives.

Demiurgity is the characteristic of the plant to give life to other and other plants from that species, but more than that, to help in an indirect way the development of other plants around, and finally, the last characteristic, Transformation into nothingness, which materializes through fear of the plant of to be cut or broken or harmed.

This fear has recently been demonstrated through various experiences that have shown that when someone approaches a plant with the intention of cutting it, it feels emitting certain energy inflows.

And plants suffer, not only the humans.

It is seen that these characteristics which I have attributed to the being are generally valid for the whole living world.

It is true that every such characteristic is reflected depending on the being.

Of course, Man will have another degree of manifesting these characteristics in relation to a plant or an animal.

At the level of animals it depends on its breed, what kind of animal it is, domestic or wild, etc.

Returning to Man, the characteristic of the transformation into nothingness was the one that determined in history the transition from the right path of Restrictiveness to that of Competitiveness so foreign to the Man.

Even if this transition took place accidentally but also incidentally at the same time, by reducing its ability to think, than with the 2% of the cerebral cortex, at the base of

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all of them is the characteristic of the human being of transformation into nothingness.

The fear of death, but and to the strength to resist it, is due to the transformation into nothingness.

The transformation into nothingness being the balance that keeps the human being awake on the chasm of destiny between life and death.

Therefore, I say it and I repeat it, even if the wrong path of Man to Competitiveness is an accidental one due to an incident positioned somewhere in its history, this path has as its origin the characteristic of the being, of transformation into nothingness.

By the transformation into nothingness is meant first of all fear.

CHAPTER 3
THE FEAR AND THE WORLD OF
COMPETITIVENESS

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Fear is the basis of the genius but also of necessity.

It is the supreme flag for which the being exists and does not disappear into the dust of oblivion.

Any necessity would be a mere gust of wind if it were not the fear of the consequences of its non-fulfillment, where everything relates to death.

Thus death becomes both the fiercest enemy of the being that represents life, in a world of competitiveness.

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Orice devine necesar devine, de asemenea, competitiv.

Thus necessity joins competitiveness, uniting itself and becoming a common body of the confused and lonely being, who runs toward death once born in the world of competitiveness.

If the right path of restrictiveness had been chosen, the being would have felt the characteristic of transformation into nothingness, not as a fear, but especially as a desire, and necessity would have become a desire and a fulfilled fact, and the death to which these would have referred all the time because the characteristic of transformation into nothingness of the being determines on her to report on self as living, life and the being at death.

Death in this case of the restrictive path would have become from the most feared enemy as it is on the competitive path, the best friend.

However, becoming the best friend, this does not mean that the being would have gradually lost its vital characteristic, that of transformation into nothingness, and would have sunk into its willful disappearance?

In a word, would it have committed suicide?

In this petty world of competitiveness we have the impression that life is sustained above all, by the fear of death, but in the world of restrictiveness what impression would we have that it sustains life?

Certainly and without denial: The Love of Death.

Loving death we would understand life and vice versa.

You cannot hate death in order to love life, because when you detest death, you detest what was before life and what has determined the life.

To detest what has determined life and to claim that you actually love life is absurd.

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How could death determine life?

Life doesn't determine itself on self and only report itself to death?

NOT! No way.

Life could never be determined without death, because neither good can not be determined without evil, nor beauty without ugliness.

To try from a biological point of view, to define what namely, stands before life, is like you would try from a coaxiological point of view to determine what lies before the Illusion of Life and how namely this development can be seen, with the eyes of man.

The answer is that this development described by me in "Coaxialism" can be deduced, but we will never be able to say what one Personalization looks like, other, apart from Existence.

And yet, coaxiologically speaking, before life is death.

Why?

Because after life is, also, death.

Death after life to be something special than death from before life?

For this we will have to define death.

First of all, this one receives a connotation of transformation into nothingness, a connotation that becomes one of the fundamental characteristics of the being.

Through death the restrictive being sees a total exit from the empire of spatio-temporality, associated with the total loss of the Illusion of Life.

Thus the infinitely long death can last, only a moment, and nothing more, an infinite moment from the spatio-temporary point of view.

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How can we speak, in this case, about the moment which has and the attribute of spatiality?

The fundamental characteristic of the being, of transformation into nothingness is structured first of all on the combination of the temporary unit of measurement with the spatial ones.

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We cannot speak of a spatio-temporary kilometer, because space can never cover time than through a temporary unit of measure, while time, through its units of measure, can cover space, which denotes the superiority of the temporary dimension over the spatial dimension.

What do we mean by this superiority?

First of all, the fact that in the Illusion of Life, the dimension of temporality is rendered as a hierarchically superior element to the spatial one.

In a moment a certain space can always occur, but in a millimeter time cannot pass.

This fact defines us one more thing, namely that in the Illusion of Life with Logical Coefficient 1, space is the fundamental and unique dimension.

And, in Logical Coefficient 2, to it is assigned and, the time.

And at the other Logical Coefficients, to the other two will be assigned other and other dimensions, equivalent in number with the number of the Logical Coefficient.

Returning to the characteristic of transformation into nothingness, and defining it as a fundamental characteristic of the being by which this refers to death, we come to see that the moment becomes a unit of measurement for both space and time, which means that within this characteristic the being reports itself to

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nothingness, which he considers to be death, nothingness which is nothing else but the nothingness within the being, which she externalizes him by attributing it to the outside.

Thus death is never beyond the being, but only in its interior.

Which is the interior of a being that rationalizes based on a bivalent logic of the good-bad type?

Is it not an interior of the Logical Coefficient 2, so a spatio-temporary interior?

Certainly it is.

Then this interior will be from itself a spatio-temporary one, but as the being cannot pass through the spatial infinity from its interior, in the moment of temporary infinity, and the spatial infinity will be passed into the account opened toward death, of temporality.

Thus death becomes an infinitely large moment but also infinitely small, because precisely Logical Coefficient 2 is the one that determines the two meanings of infinity, namely: large and small.

In the more superior Logical Coefficients, the beings who use them will attribute to death instead of the moment which is the most precious correspondent in this two-dimensionality, another correspondence, which to belong to the most superior dimension, correspondence which in turn to combine all the other dimensions existing in that Illusion of Life, dimensions that will be equal to the number of the Logical Coefficient from that existence.

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The transformare in neant in the case of the being is first of all a reporting of it to the most superior possible values but unknown by it than on the foundations of determinant possibility.

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The Determinant Possibility, at the being, is everything that is beyond the horizon of its knowledge, or within its knowledge due to the Illusion of Life, whose essence will not be able to be reached never than revealed.

Thus the determinant possibility of the being becomes the father of relativism which volplanes throughout her life and which gives it the being the false idea of freedom. I say false because and this one is subject to the Illusion of Life.

The being knows neither true freedom nor true will.

Both freedom and will are revealed to the being in the form of the Determinant Possibility.

In fact, the whole life of the being focuses primarily on this Determinant Possibility.

Everything that the being feels that surrounds her, but also everything that she knows, is part of the area of the Determinant Possibility, because even if it has the Illusion of Life that she knows that thing or phenomenon, the being will never be able to know them in reality, unless these are revealed to her by the Illusion of Life.

As can be seen, the characteristic of transformation into nothingness becomes superimposed on the being both by its reporting to death and to the Illusion of Life which reveals to it its own illusions which have undoubtedly become truths.

Revelations are mirrorings of the being in the Illusion of Life.

Depending on these mirrorings, the being will know what freedom or will is without ever understanding or knowing them.

The difference between freedom, will and death consists in the fact that the being can mirror itself in the Illusion of Life to "know" what namely freedom or will is, even if they are shown to her totally differently than their

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essence in reality, when she reaches at death it is no longer shown to the being at all, or at best in the form of a nothingness.

Then all that remains to the being is to attribute death, through its substitutive procedures to freedom, will, or other sine qua non characteristics which the being can reason them.

Thus the being creates its own cult regarding death, in fact the first religion.

No matter how strange it may seem, but here is the essence of religion, in the unknown substituted for the experience of being.

To use the term of known in coaxialism is as if you believed in the Illusion of Life, so I consider that the term of experience can be the one to brilliantly replace the term knowledge.

I say this because at the being any knowledge is in fact an experience.

Experience involves within it both the process of knowledge attributed to the being through the prism of the Illusion of Life and that of living, feeling, rationalizing and experiencing this cognitive process.

Therefore, the being throughout its life not only reports to death but lives the experience of death in every moment, managing to lose it only when it will die! If this death compared to the Illusion of Life is truly death.

To consider death as being transformation into nothingness, is for the being as true as possible, due to his own experiences, but this transformation into nothingness could never have existed, not even in the experience of being if it would not have been the life, and life in its turn could not have existed if it had not been death.

Death is what gives meaning to life, and life is what gives meaning to death.

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One without the other would be two meaningless mirrorings in the Illusion of Life.

I was talking above about the subsidiarity of terms like freedom and will attributed to death by the being precisely because of its transformation into nothingness, of the void that is no longer mirrored in the Illusion of Life, and, this has no longer what image to transmit to the being for its own experience.

When the being does not receive any image from the Illusion of Life to experience it, it has the capacity and more than that the desire and impulse to fill this void which neither the Illusion of Life does not want to fill, with different experiences that it has sent them the Illusion of Life, but for completely different meanings.

Thus, to the death will be assigned a lot of other meanings, building a true religion.

Consequently, but especially in conclusion, religion becomes this filling which the being makes in a void that the Illusion of Life refuses to fill.

Why does even the Illusion of Life refuse this?

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Going back to the question I asked myself before. Namely, what is death?

Our experience sends us to something that follows to life, namely a process of decomposition of the living organism that was the shell that sheltered a life that no longer exists.

The decaying organism is everything that the Illusion of Life, allows to be seen for all the other participants from outside in the process of death, but not and for the participant from inside, in this case: the deceased.

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For the one who looks at death from within, this one has a completely different appearance, being the only one who will leave the organism that will rot with its own life.

So his life, respectively his own, will leave the decaying organism whose minerals will feed another and another life!

In this case, is life the one that passes from a certain stage, to another where it would have been and before birth?

Is death that state from before, of birth?

For this we will have to ask ourselves the next question, namely, why does the being substitute certain things and phenomena to the transformation into nothingness, which becomes and a fundamental characteristic of it?

Why does she not realize these substitutions such as will and freedom as well as many other, and, to, other experiences, received as a gift, as images from the Illusion of Life?

There is only one answer: "Because it expresses the Unknown!"

The being par excellence is characterized by the Known (Experience) that sails through the ocean of the Unknown, wanting to transform him and on this one into a being, because it is the ocean with which she feeds.

In a word, the being feeds on death in order to exist, so that its life can unfold receiving new and new valences under the rule of necessity from the Illusion of Life.

The Being itself is a greedy product of the Illusion of Life.

Once it feeds on the ocean of the Unknown, it wants this whole ocean to belong only to her, and this is due to another impetus it has, namely the necessity, which is the

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basic characteristic of life, the characteristic that sustains life but and identifies with this one at the same time.

Life itself is a necessity and of course, a Known, an experience, in fact, of the Illusion of Life.

This experience, which is the necessity, feeds on the Unknown which is death and thus life is eternally reborn from death.

This Unknown that can no longer be mirrored neither by the Illusion of Life is in fact the only and closest Truth with the fundamental Truths of Coaxialism, such as the Absolute Truth, the Semantic Truth, the Neonotional Truth, and the Notional Truth.

Why does life (Experience) feed on death (the Unknown) in order to move away from fundamental truths?

The answer lies in the Illusion of Life.

It moves away from the fundamental truths to experience new and new mirrorings, but no matter how much, these mirrorings, would be experienced, one cannot go beyond one element, namely the Unknown.

Why would be the Unknown an element?

Does it mean then that and life is an element just like death?

Does it mean that all these elements are just some simple successions in the infinity of other and other elements?

Surely.

The whole Illusion of Life with all its infinite multitudes of representation of the Experiences of the different kinds of life mirrored in it, is but an ordinary element just like the Existence in the infinity of other elements that follow one another alongside of it.

The first element that succeeds her is precisely the Unknown, followed by other and other infinities such elements.

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Here we must make a parenthesis, namely that the Unknown does not necessarily have to belong to another Personalization such as Non-Existence, but can also belong and to the existence, only that he is focused on other levels with different palliatives.

The unknown can also be within Existence because he is a result of the Experience of the being and by no means an external result of it.

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Even if it becomes amazing, and no matter how much we want to know ourselves, we will never be able to do it without resorting to the Unknown.

The unknown belongs to the being first of all and of course to its experience, without which the Unknown would not exist.

The being par excellence is the one who in turn feeds the Great Unknown, thus feeding her own needs.

If the Unknown exists as a result of the Experience of the being of to determine him, then it means that he is nothing else than an experience of the being, amazing thing, to be able to define death in the end as being this experience of the being which is the Unknown.

Once it has become an experience of being, it means that the being has gone through death at least once if not several times.

This "once" is also an arbitrary attempt to determine a certain numerological succession.

I say arbitrary because even and the succession itself is nothing but an experience due to the Illusion of Life and therefore, it may or may not be confirmed or unconfirmed depending on the landmark, to which we report ourselves.

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Thus everything that becomes Experience is part of the being, which in turn is characterized primarily by the process of Experience due to the reflection of the being in the mirror of the Illusion of Life.

In conclusion, just like and life, also and death is in the being and not outside it, just as the Unknown is part of the panoply of experiences of the being alongside the Known.

The farther the being flees from death, the farther it will move away from itself, leaving and its own life aside at the same time.

Loving death, the being will love life, and by truly loving life, she will understand how to love death.

You cannot love the Known without loving the Unknown, no matter how hard you try, because the dough of your being in this world is molded with the help of bivalent logic, good - bad, etc.

But do other representatives of the living world, such as animals or plants, love and understand death?

Do these have the notion of the Unknown, as Man has it?

No way.

Each experience in the Illusion of Life is given by the way how the being, taken individually, is reflected in it.

A plant that does not have the capacity for rationalization as much as man, or perhaps future studies in biology will discover something completely different, but in the case that it would not have the same capacity for experimentation we should not use the much too pretentious term of rationalization, is due to the Illusion of Life which does nothing else for the being of the respective plant in this world, than to determine her such an experience.

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For this, death and the Unknown could appear from the point of view of the experience given by the Illusion of Life in the form of pain or, not even that, perhaps in a multitude of forms, which, for a man are almost impossible to describe.

The same can happen in the animal world, beings who in this world have different and different experiences, at their mirroring in the Illusion of Life towards the Man who claims to rationalize.

I am skeptical of those who strongly support human reason, which I do not consider in any way more superior in reality reported to that of plants or animals.

I say this because everything is a dream, and the same human being who dreams here based on a bivalent logic, in another world belonging to another Universe, this dream can be in a trivalent logic or with a billion coefficients, etc.

A particularly interesting fact is how life and death, the Known and the Unknown, appear in the worlds in which beings live experiences with much more than the two Logical Coefficients of our world, which I have mentioned so far.

In such worlds it is normal that along with Good and Evil, Death and Life, Known and Unknown there should be and other landmarks equivalent in number to the number of Logical Coefficients received as experience from the Illusion of Life, once with the mirroring of beings in it.

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Thus in Logical Coefficient 3, along with life and death, it will be and a third element that will in no case be just a simple intermediate state between the other two, but a

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third element that will have exactly the same importance as the others two.

In a world with a Logic Coefficient of 100, there will be 98 more elements along with life and death of the same overwhelming importance as these.

Such a fact shows us with certainty that death is not at all what we believe today through the experience gained in the world with Logical Coefficient 2, as being transformation into nothingness, so the reduction to nothing, but it is an element as important as and the life but which is not discerned to us by the Illusion of Life, once with the mirroring of our being in it, than in the form, of, transformation into nothingness, and the Unknown.

Moreover, we come to the conclusion that and the Unknown is only an element of the infinity of many other elements which, in his turn, he becomes the possessor of an infinity of opposites (just like Death or Life), an infinity that will give to the Unknown, the aspect of cognoscible element, by some of its opposites.

Therefore, I do not think there is a more scholarly explanation which to determine the fact that and death is life.

For those who have not studied Coaxialism, I must make a remark about opposites, where I argued that each Personalization, one of which is Existence, in whose worlds we are in, has its opposites to infinity, and the opposite, the most "opposite" of an opposite is the one next to it.

In the case of Existence being Non-Existence, and the farther we go from that opposite towards, other and other opposites, they will become more and more similar to the one we have moved away from, the greater the distance is, such that each opposite will have at infinity another opposite but identical with it.

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In this context the Unknown will have an opposite in the Known like life in death, but as we move away from one of these opposites we see that the others become closer and closer to its opposite, so death becomes more and more pronounced, life, for the opposites of life, like the life becomes death for the opposites of death, reaching that at infinity to become again the same life and death, but through a process of inversion, respectively death for the opposite of life and life for the opposite of death, but I repeat, only at the level of Logical Coefficient 2.

Does the Unknown exist only depending on the being, as being its non-knowledge, or does it also exist independently of the being?

If we did not know that we relate to the Unknown, surely it would cease to exist for us, but not for other beings.

Generalizing, if there were no more beings to relate to the Unknown, it would cease to exist.

As amazing as it may seem, the Unknown is a Known of the Being, which disappears once with it.

How can the Unknown be, Known?

Because the being reports to this one.

Absolutely to everything that the being is reported, is Known, even the Unknown, because the being realizes that Knows first of all the notion in itself of Unknown which by its definition means, nonknowledge.

Thus the being knows that the Unknown is nonknowledge.

If she did not know, first of all, that the Unknown is non-knowledge, he would disappear as quickly as he was spotted by the experience of being.

The unknown known by the being is the Nothingness that becomes transformed into nothingness by its main characteristic.

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The transformation into nothingness is in fact this Unknown known as non-knowledge by the being.

Through the transformation into nothingness , the being knows that death is part of this Unknown subject to its own knowledge about non-knowledge.

Of course, and death disappears once with the being.

Therefore, only the living will know that there is death and never the dead ones, for whom death is no longer the knowledge of the Unknown, in a word the transformation into nothingness, because in that phase the being disappears, in the meaning given by life, leaving in place of transformation into nothingness another Unknown, therefore another structuralization of the being?

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If the transformation into nothingness is the knowledge of the Unknown by the being, what namely is the Unknown that is no longer known as being the Unknown by the being?

Many will say that the Unknown once unknown by the being is no longer Unknown, because his unknowledge is not known, becoming something that does not exist, and the being attributes as being the Nothingness to absolutely everything that does not exist.

It is true, I will say, but and the Nothingness exists depending on the being, because she knows that there is nothing there, so it knows it.

The Nothingness is the one to which the being relates throughout its existence through its fundamental characteristic, the transformation into nothingness.

The Nothingness, can be an attribute not only of the spatial or temporal load as well as of the load that

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emphasizes the knowledge, in the sense that there is nothing there, both spatio-temporary and cognoscible, but all these are deduced only by reporting on the being, so by the transformation into nothingness.

But what is the Nothingness, unknown by the being?

First of all, he is no longer nothingness and can no longer be the object of transformation into nothingness, from whose panoply, death is situated.

Thus the inverse of the transformation into nothingness would be the neotransformation into nothingness, that is, the characteristic of the Nothingness unknown by the being.

The neotransformation into nothingness, is not the structuralization of spatio-temporality and cognoscibility by the reporting to the being, but it is this structuralization based precisely on the non-reporting to it.

I used spatio-temporality and elements of knowledge, referring in this context to Man, respectively to our world.

Only that these can be changed according to the being that is reported to Nothingness, but especially to his particularity which is: Death!

Death exists only reported by another being and in no case by the defunct being who does not know that she is dead even if she went through a long agony before the crucial moment of decease, because the being sees, only, the death of other beings, and never its own death, precisely because once dead it can no longer be reported to the transformation into nothingness and thus through death, it disappears, death!

Death is the supreme attribute of the life of the being and of its fundamental characteristic: the transformation into nothingness.

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Through death the being passes from the phase of transformation into nothingness where she knew what the death of other beings means, but never of its own, in the phase of neotransformation into nothingness, where death in the meaning given by life disappears, being replaced with a new state.

What can be strongly stated is that the being came from the neotransformation into nothingness before it was born and heads toward this neotransformation into nothingness all her life in order to integrate definitively in it at the moment of decease.

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What are the typologies of transformation into nothingness and of neotransformation into nothingness ?

Let's start with the transformation into nothingness first, being much easier to determine and then move on to the neotransformation into nothingness.

Certainly there are several types of transformation into nothingness such as the one Conscious, Subliminal and Social.

The Conscious transformation into nothingness is the most common type of reporting of the being to death and to the unknown, through the conscious and plenary realization of this reporting.

The Subliminal transformation into nothingness is the process by which the being relates to the Unknown and inclusive to death through the subconscious reporting of it to them.

This transformation into nothingness occurs through the ingestion by the being, of certain images and ideas without them being processed by it, in a conscious, so-called volitional way.

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I say "so-called" when I refer to the Will, since this too is nothing else but a surrogate, subject to the Illusion of Life.

However, the subliminal transformation into nothingness is the type of transformation into nothingness that largely determines the personality of the human being, in a word it is the educator of man.

The difference between people is found in this type of transformation into nothingness, to her is due the fact that some have such different characters from others, in a word this type of transformation into nothingness is responsible for the diversity of characteristics of each living being, in part.

I have used the word "living" because every such being who possesses the characteristic of transformation into nothingness is a living being and never a being who no longer belongs to the living world, because otherwise it would belong to the other opposite characteristic which is neotransformation into nothingness.

The Social transformation into nothingness is the social process by which the being relates to Nothingness, in a word not only as an individual being but especially as a being that is part of a society with certain laws and well-defined structures.

Also through this typology of transformation into nothingness, we can also define the reporting of an entire society to Nothingness.

This typology is as necessary as possible to understand the socio-economic mechanisms of different types of society, because they define these types of societies through the reporting of these to death but also to notions such as destiny or the unknown.

It can be seen very well that always the societies that glorified certain notions such as death or the unknown

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that had to be conquered were also societies with a certain degree of greater or lesser dictatorship.

Usually dictatorships are those who defy death through their demands for each individual who composes them, to be devoted to a cause at any cost, even with that of life.

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Even if at the beginning we tend to define dictatorship as something which defies death, it is not so at all, because looking more closely at the ideational picture of dictatorships we come to realize that life as the most precious good must be subordinated to the dictatorship itself, so as the most precious gift that man can give to the dictatorship.

Thus in societies where death is placed at the forefront, whether it is seen as the supreme sacrifice or as the opposite of the most precious thing that is life, Man paradoxically is not the center of attention, but the social transformation into nothingness.

She is the most precious thing.

Such examples can be found in the Nazi and Socialist-Stalinist dictatorships.

Instead, the societies that value man, again in an equally paradoxical way, we will find the defiance of death but also of the interest for life, the place of social transformation into nothingness being taken by money.

Therefore, the social transformation into nothingness when it is not in the center of a society's attention, this is substituted for money, and when it is in the society's attention it is substituted for the dictatorial interest.

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Thus, once again, the restrictive character of the human being stands out.

Man through money, which are nothing but the value expression of some necessities, does nothing but to hide the restrictive part of his own being behind some banknotes, because otherwise man is par excellence a being who becomes truly happy only in restrictive social systems, how is he as individuality.

That is why the current so-called "modern" types of societies are always subject to alienation and estrangement self, social models where individuals are increasingly confused and alienated, precisely because they are social models that do not represent the individual in the plenary totality of his being.

How would a society be like, where man to can be happy, fulfilled and to develop a maximum efficiency of his being?

First of all, it should be a dictatorial society that to define the restrictive part of the human being, but not a dictatorship based on the prohibition of fundamental rights, but one based on equal opportunities, ideas, conceptions, a dictatorship of the good of the human being and not of evil as were those that passed throughout time, loading the histories with all sorts of atrocities.

Even so, the most democratic social models are in fact a kind of dictatorships that revolt against man through their crowned king, who is: the Money.

Nothing moves or can be achieved without this monster, which destroys destinies, whether they have him or not.

He is a king for whom it does not matter the aspirations for beauty and absolute of the human being, but only the colorless and odorless interest of a deaf but fierce struggle for economic power.

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The new millennium has done nothing else but replace the rudimentary military war with a much more perfidious one, that of money.

All I can say is that money represents everything that is foreign to man, that which is repugnant to the being.

Why?

Firstly because it defines the necessity of it, and secondly, the necessities of the being have always been a means of blackmail but also a currency with other and other necessities, eventually leading to real illusionists who knew how to juggle with these necessities, possessing more and more, until by their power they became the most able to hold certain social reins.

These crowned devils, with many zeros in their tails black of tar of the impure thoughts that grind them, are the ones who daily defiled humanity from one end to the other, giving various increasingly macabre indications, regarding what the billions of beings in this world should do, to further increase their treasures and so full of money, in the name of the freedoms and progress of the human being.

As I said before, I am aware of the fact that exactly what should not be at the top of society's decision-making functions, precisely that is: the Money.

He went from the perfidious speculation of the needs of the being to the power to possess and share them at his will.

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On the other hand, even the fact that these necessities are a simple number without background or color, which in the soul of every being contains so much color means that the restrictive part of the evil from the being lets herself be engaged in this diabolical substitute of

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the world prestidigitator, eager for power at all costs for the fact equally absurd, to build a pyramid of the pain, suffering, confusion and cruelty with which the being can dress in this world full of the winter of the total lacking of feelings, when every word of love or sentimental flowering froze being stolen from him by the great victor: Money.

In Coaxialism I have tried to define the type of society that I consider to be the highest from the point of view of the aspirations of the human being, a society that I have defined as the Spiritualism.

I see the Spiritualism as the type of society where the evil part of necessities marked through money to be long gone.

Why do I say the bad part of necessities, since even the most special and elevated spiritual necessities can be obtained by money, if the respective being possesses them, and if not, for that being, the respective necessities do not become bad?

How many poor people would not want a book on the shelves of a bookstore, but because it seems too expensive to them, they cannot get it?

How does the respective necessity become, which initially in the desire phase, was one more than commendable?

Doesn't it become a bad one, once the respective cultural product could not be obtained?

Even if many do not believe that money will be dethroned in a day, of a future time, I am convinced of this, because power must be brought down from the vaults of banks in the hearts of the beings who produce it and who would need it, in the raw state they once gave to the great prestidigitator: Money.

He did nothing else with the respective power than to divert her, attributing her to the most harmful and

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macabre systems that cannot be understood by any mind of this world, systems made as if on purpose to destroy the being and not to ennoble it with the brilliant diadem of the needs so sublime but also so decadent sometimes.

That is why money was the one that gave only the decadent coloring of the necessities of the being.

Spiritualism will be the society where the only currency of exchange will be and will remain that, of spiritual order, in which every necessity of the being will receive the coloration it deserves and not, the one which the money gave it sometime.

Spiritualism will be the type of society defined through the non-acceptance under no circumstances of the possession of certain necessities of beings by other beings and by this, implicitly of the absolute power over them.

That is why, those who take full advantage from money will consider as being a dictatorship of the many against the few who hold the financial power and by this, implicitly the destinies of so many people.

These individuals are some satans who claim to be gods, but they are in fact false gods who, when they reach the state of neotransformation into nothingness, I'm more than convinced that they will pay fully the moments in which they held the power of the ones wretched and many, kept in a modern slave society in which everyone has rights and freedoms, less the right to holding rights and freedoms, in a word, they have no right.

If, however, they will run after the so-called rights, then they will inevitably have to become implicitly by the type of those that have the financial power, get dirty with the tar of the hell, from which these are a part, and only then can they be received into the high society of these.

Perhaps, I use certain expressions with a more or less metaphorical tendency, but I do it to realize as broadly

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as possible, the characteristics of today's societies so-called modern, in which beings are overwhelmed by the huge number of rights and freedoms with which these are clothed.

No matter how much, the human being would run towards the absolute democracy, it will do nothing else than to move away from it the closer it wants to be.

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The perfect society for the human being is a dictatorial society because the human being is also restrictive.

The restrictiveness at the social level is characterized through dictatorship.

Even if Man all his life runs towards freedom, he does so only because he in quality of restrictive being is subject to his own self-dictatorship and freedom automatically becomes one of the fundamental attributes of transformation into nothingness along with death, will and destiny.

Man must always relate to the transformation into nothingness in order for his being to subsist.

Freedom is par excellence an illusion as great as death, the will, or the destiny to which the human being willfully or un-willfully, consciously, or subconsciously relates at every moment.

From within the transformation into nothingness, are also part the spatio-temporal dimensions to which Man is reported.

Thus the transformation into nothingness is structured at the human being in death, will, freedom, destiny and spatio-temporal dimensionality.

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No matter how much we would like to define death as being the Nothingness, we will not be able to get anywhere if to this nothingness, we would not substitute his own spatio-temporal dimensions by which he can be defined, as without time or space or even with space and time, but in which nothing is "found."

I have quoted the word find out, because one of the fundamental determinants of the being is that to cover a certain content to which the being in turn will give it the necessary identity.

If this identity is missing then the being automatically substitutes it with the transformation into nothingness.

It is truly amazing how the transformation into nothingness possesses the spatio-temporality and not other fundamental characteristics of being, precisely because the most understood, misunderstood of the being is spatio-dimensionality which has no meaning in its mind, being subject to infinities, about which the being does not know than that these can exist but never can determine as length, magnitude, or other and other characteristics of infinity.

It is phenomenal how through transformation into nothingness, therefore, through the same essential principles which the being attributes to death, and to which it relates at every moment, it relates and to the spatio-dimensionality in the same way, through the same principles of the death.

In a word, Man treads on and through death from birth to death when he will probably no longer tread on and through death but will tread on and through life.

This disturbing fact shows us that both space and time belong to death, and all that Man determines as being a content or a certain form is nothing else but death, freedom, will, and destiny.

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In a word, all man's aspirations for freedom, all his declarations full of will, all the beauties he attributes to nature, from the mountains that are lost in the horizons and up to the breeze of the autumn wind that scatters the yellow leaves, all these, including the fact that man possesses a destiny of his own, all but all belong to, the DEATH : TRANSFORMATION INTO NOTHINGNESS

Therefore, the human being needs a society that gives it the possibility to report itself ceaselessly to the transformation into nothingness, a society that must be structured on the dictatorship of spirituality against the tendencies that separate the human being from what brings her the plenitude.

The society of money does not allow man to relate to transformation into nothingness, in full, but submits it to its own restrictiveness until he defines an alienated and confused type of society, which is the current capitalist society.

What the socialist Stalinism or German National Socialism once did, it does now in a completely different way but also with other means: the Money.

That is why any human society so far, regardless of whether it was a dictatorship of some individuals greedy for power or money, she has done nothing else but to keep man more and more closed in his own cage of the recessiveness of his being, a fact which has always led to alienation, stealing from him almost any possibility of to report itself to transformation into nothingness, as his divine nature requires.

Well, some will say, how can Stalinism or another dictatorial society not let you think about death?

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How does it not leave you, the more or less savage capitalism in which in place of a first-class dictatorial despot is money?

How many people do not commit suicide on the grounds that they can no longer bear the miserable life they lead, for various reasons?

Among these most commonly used reasons are various disappointments in love or loss of wealth, such as the inability to pay debts to the bank?

Isn't it defiant how the police of personal dictatorships turn into so-called freedom in banks or tax institutions?

Why all of these?

Through the pursuit of freedom, does man actually encounter another kind of dictatorship, only that it is structured differently from the previous one?

But especially how is it possible that, in these dictatorial societies which urge the human being to commit suicide, you to not be let to relate to death, freedom, destiny, will, spatio-temporality?

Is it, however, a great paradox of the human being, namely, what urges you to death, it to not let you to report yourself to the transformation into nothingness, that has in its composition, even and the death?

Of course, I will answer, because it is not the impulse to commit suicide that really brings you closer to the transformation into nothingness and implicitly to death, but precisely the desire for life and freedom, for absolute and happiness, for fullness and fulfillment.

These are the ones that make you to report yourself more and more, and more fully at the same time to the transformation into nothingness, which is in fact a fundamental characteristic of the human being.

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A restricted man, forced to report himself only to his characteristic of Restrictiveness, will become a frustrated, alienated, anxious man and eventually will have much more chances to choose thus the path of suicide, which will become to him, thus, the path that will report him through the most supreme level, at death and implicitly to transformation into nothingness, from Self.

Everyone knows that, the more forbidden a certain thing is to the human being, the more this becomes more and more desirable precisely because it lacks it.

To keep the being handcuffed, in the Recessiveness from self is the equivalent with its condemnation to the life, that treads on death through space and time, through the thirst for freedom and will, through destiny and happening, in the end to succumb in the eternal life of death for the deceased in cause, but also with the eternal death of life for the others left alive.

That is why the Restrictiveness as well as transformation into nothingness, must be held equally by every human being without these being able to be controlled by any dictatorial despot or by the king- Money.

Moreover, this control can be done not only on the basis of some purely pecuniary or power precepts, as is the case of the secret services in dictatorships of all kinds, but through certain means of coercion such as those of moral, ethnic, racial level, or of other and other kinds, that can give a certain impulse to the being for what it considers this freedom and fulfillment on various levels, starting from the ones professional, political, legal, administrative or of a completely different nature.

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No matter how many words will be written about the subject of death, all together, they don't say anything, because they have not what namely to say.

Death is the only phenomenon in this world about which, you can not to say nothing regarding to what namely is this.

To the question, what is death? My answer comes like this: - Death is what cannot be!

Death is for the being full of life from us, an impenetrable wall, looked upon with horror or resignation, with happiness or disgust, desired or ugly, savior or adversary.

Death is, has been and will be everything that we would like to be or not to be behind the wall which we can not pass it, than only once and then, obligatorily, forever.

Death is the one that has written more love stories than seven lives together, but also others of fear.

The whole work of mankind is reduced in one way or another to death, even when it glorifies life, because Life is another face of Death!

Without Life we would not know what Death is, like, without Death, we would not know what Life is.

One does nothing else than to determine the other.

The whole Life, we relate to Death without to know if when, we are dead, we will relate to Life.

Most people did not want to know this, but have decided under the impetus of Life, the existence of the World of afterlife, as if, beyond, it would not be than an eternal extension of Life.

This is a human aspect of cowardice.

Even if Death is another face of Life and the Life another face of Death, that does not mean that both faces resemble one with another or that they are identical, even if, there would be some resemblance.

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But how many of us have thought, that even the slightest dissimilarity would destroy the whole myth of the World of the afterlife.

Why will some say?

If in place of an acacia from that World of the afterlife, it will be a fir or a hornbeam, I think, that there is no upset.

It is important to know that we are going somewhere where that "something" becomes a kind of extension of Life.

It's not like that at all, I will say, because the lack of acacia will draw to all the other possible and impossible shortcomings, leading to the lack of the whole World of the afterlife!

Either it's an extension of Life or not!

How exactly?

It is well known that life and the world around us are based on a succession of events.

If they had not occurred, the whole world would not have existed.

Another example would be the genetic one, where the lack of a simple gene leads to more than important changes, but the lack of a tree, regardless which would it be, not only would it lead to important transformations, but it would lead first and foremost, to the lack of the event itself, which would lead to the lack of Life, or of her prolongation in death.

Why do I say "lack of Life in Death" because the World of the afterlife, is desired to be as a kind of prolongation of Life.

Well, others will say, but why it is still needed of the Event in the case of Death, if we still do not want to train her in any form together with Life and more than that Life is not Death.

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Paradoxically, to a large extent those who will say this are very right, only that seeing death, even in quality of wall which is reported to life, we notice that even and Death is determined by an Event, even if several we cannot know what is happening to the being itself behind that Event which is the Event of Death, and from here we can say with certainty that and Death as well as Life have a common denominator in a certain Event, Life in the Event of Birth and Death in the Event of Death.

From this point of view we can again state that both Life and Death are subject, at least viewed through the prism of Life, to the characteristic of the succession of Events.

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Now going back to the example from where I just left, namely the one with the tree.

If a single tree would be missing, then it means that the initial Event that produced the World of the afterlife did not take place, because any Event is nothing but a link in a very wide succession of other and other Events that take place still, since the origins of the worlds (see Coaxialism).

Therefore, how could we believe that death is a symmetry of life, but on the other side of the wall?

If it were really the World of the afterlife, it would mean that it would be exactly the same as, the world we live in these moments.

Some will say that perhaps the Event of Death itself is the one that leads to a different kind of unfolding of the Events of that world of Death, and therefore would be a little different from the World of Life we live in today.

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It's not like that at all, because only one changed Event is required for that all other Events belonging to the succession to be changed.

Therefore either the World of the afterlife is a prolongation of the World of Life, or it is none of all this.

And Death, like Life, has an Event from where it begins.

What we know certainly about Death is that, it has a common Event with the one of Life in the beginning.

Both have a beginning but we only know about Life that it has an end and not about Death.

The event of the beginning unites the two but also separates them at the same time.

Since we can not speak of an end of Death than in the myths we have given birth to over time where most were determined by the fear of Death, we cannot say that the Event that produces Death will unfold in the same way as and the Event that produces Life but on the other side of the wall.

If it were to take place so, it would have to give rise to a cycle of other Events which would take place in the same way as in the cycles of the succession of Events of Life, and thus Death would finally have an end.

Moreover, neither the Event that determines Death is no longer equivalent to the one that determines Life, being different under all the spatio-temporal auspices from the one of birth, for example.

One is birth and the other death, even though in this world of Life both are obligatory.

On the other hand, no one would like to see a World of the afterlife, as miserable and inhuman, as is the world we live in, than the few who know how to take advantage of the many or why to not we recognize it, the lucky ones

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who gave of, a living according to their dreams and aspirations.

Instead, most people would not want a World of the afterlife, with the same miseries, injustices and abuses of the world today.

Many would prefer to give up the belief of a World of the afterlife, equally filthy and even to replace her in their belief with the Nothingness.

It would be, for many, more preferably the Nothingness, than the seven wonders with all their torture from our world.

Therefore, does Not exist the World of the afterlife that myths describe to us, but does the Life of the afterlife exist?

What is the difference between the World of the afterlife and the Life of the afterlife?

Death exists for the deceased or not?

Death exists because it belongs to Existence.

Even from, the time of Life we know it exists!

Once it exists, does it mean it subsists, so does it live?

Does death live without belonging to Life?

To be it, a different kind of Life?

Not!

Death is not Life because of the Event that produces it and has a different succession from the Event of Life that is birth.

If it is not Life, what is it?

For this we will have to return to the succession of Events and understand that Death is only a different development of events from Life.

We cannot even say that it would be the inverse of Life because we do not know if the inversion also exists at the level of the succession of Events of Death.

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I say this due to the fact that the inversion of the succession of Events can mean a succession of events with an unfolding inverse to another succession of events.

In the case of Death, it would mean coming back to life.

This would determine the existence in one way or another of the reincarnation, supported by so many Oriental religions even today.

What we can say is that we do not know how the events triggered by the death of a person, thing or phenomenon flow.

We know precisely that there is indeed a beginning Event, that of Death proper, of the transition from Life to Death, and we also know that any Event determines another succession of Events.

It is all the more important as this succession of events takes place not only towards death but also towards life.

How?

Any passage through the wall of death is a common Event both of the Life from which the passage is made and of the Death into which one enters.

This common Event determines a succession not only within the empire of Death but also in that of Life, because also within Life it is known for example, that someone or someone else passed into the nonbeing, what changes the course of Life of those close, changes its marital status, domestic changes are made, etc.

All these leaves traces of the successive events on Life as well.

We do not know what kind of traces it leaves on Death, but we know that and birth is an Event that comes from beyond the wall, perhaps that of Death, and leaves a succession of Events in the world of Life.

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This succession of Events is both in Death and before Life, because any Event that is both at the base of a chain of successive events, as in the case of Birth, or at its peak as in the case of Death, is determined by another chain of successive events or will determine another chain of successive events, so that the chain of succession of events can never stop because the first Event itself comes from the level of the Semantic Mirror of Infinity (see Coaxialism).

This means that and in Death there is a kind of Life, but, turned upside down, once and it belongs to existence and just like and Life or as what was beyond Life is a succession of events, so, therefore, it is a continuous becoming and transformation.

This desideratum can lead us to the possibility of creating all sorts of possible scenarios of unfolding of the successions of Events after Death.

This scenario does not find its place in philosophy so it must be removed from the beginning, being replaced with applications based on certain solid principles regarding Existence in this case, Truth and Illusion of Life, respectively Coaxialism.

From the point of view of the Illusion of Life, Man has the dream that it would be a biological system, in a continuous effervescence, composed of cells, muscles, blood vessels, brain, as much as he can use, tendons, etc.

All these are known in this dream by Man due to the self-consciousness through which he knows the environment helped by the senses which in this dream come, also from this biological part, on the grounds that they would be determined by the sense organs.

It's a dream as candid as it is awful.

If we do not see, the eyes are to blame, if we do not hear, the ears and examples can thus continue, without us knowing what namely our eyes or ears are, than a structure

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of atoms that form cells, which, in their turn, on the basis of some genetic structuralizations as precise as possible, this time, will form the respective organ of sense once with the evolution of the fetus.

What we know about ourselves is in this dream equivalent to a part of nothing and nothing more.

Certainly, not this one is the Man.

If we had structured this dream on completely different criteria, then we would understand the world on completely different criteria.

If we did not dream at all, we would not "understand" the world at all.

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However, let's start from the level of the dream generated by the Illusion of Life.

What we know about death is that the "organism" of the one who was a being decomposes, to be reintroduced into the universal mineral circuit.

With the Death, disappears and the dream of Man, which appears in this hypostasis as a being.

Everything what dreams or feels in this world, is a being.

It is known that plants also feel.

Once the dream is finished in the case of Man or the sense in the case of the more "inferior" beings, considered so, also by Man, Death occurs, and thus "disappears" the being.

The Being by definition is nothing but everything what dreams of in this world, beginning with Man and ending with the most insignificant plant or cell.

Even the cell is a being, because it feels.

How do we know that a cell feels?

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By the fact that, it develops and feeds on certain "materials" in order to live.

The dream of the Illusion of Life can be just as well structured only on feeling, to be a dream, it does not necessarily have to take on the most bizarre forms such as self-awareness, as being a place where more feelings are centralized.

First of all, we do not even know whether atoms or other and other structures feel from the so-called "material" scale that in reality appears to us only in our dream from this world.

Since and Death belongs to existence and is an succession of events, does it mean that it too can develop a dream of the Illusion of Life which to be based on certain principles of succession of events, a dream, which to we can define as being the Dream of the Illusion of Death?

Can any dream be distorted by succession of events in Life and then we can use the term the Life of the afterlife?

For this we will first have to establish what the dream means and how it can be represented, what are its boundaries, its achievements and failures, its basic characteristics and last but not least the states and levels through which dreams can relate to structures superior or inferior to them, as long as superiority or inferiority is in fact an equally ambiguous constant reported to the Absolute Truth.

I say all this because in order to understand Death, we must first of all understand Life, the Illusion of Life, which generates the dream of this world, and only then start in an incursion of what generated the Illusion of Life from the point of view, of the birth of a new Man, but also what can generate this dream following the death of a Man for example.

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The dream is a conscious succession of events, regardless of whether it is represented through the senses, or any other imagistic or non-imagistic mirrorings, but always mirrored or sub-mirrored, of events.

Based on this definition, the dream can be both a succession of events, so it belongs to the temporary dimension at first sight, but also to other dimensions.

In this case we are talking for the first time about the multidimensionality of the Event which is the Multidimensional Event.

The Multidimensional Event can be a product based on succession, as well as the one temporary or spatial only that it is outside the spheres of these two dimensions or it can be and within the spheres of these two dimensions with the difference that, along with them there are and other dimensions.

The Primordial Event within the Semantic Mirror or the other Events that followed it, were not subject in any way to spatio-temporality even if they were successive, by the fact that succeeded one to another, but not in time and space.

Moreover, the Events of those who have followed one another after the Primordial Event, even if they became opposite to each other, but not in the sense, of opposite reflected by a dream that has the Logical Coefficient 2, so it can only operate with good or evil, beautiful - ugly, etc.

This handicap due to the dream of our world, proves to us that it cannot think or reflect on another Event that takes place under the auspices of a Logical Coefficient higher than that of our dream, Event that I have called, Event of the Coefficients.

But it cannot operate with an Event which is opposed to the idea of producing of an Event than as being an Event that did not take place and therefore belongs to

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Non-Existence, I called this type of Event, the Personalizing Event, because Non-Existence is a Notion of a Personalization of the Person opposite to our Existence.

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If we tried to realize a successive sequence of events of the Opposite of the Event, which is in the opposite of the Existence, so within the Non-Existence, again we could not, with the current dream of the life.

To these typologies of Events, can be added their title structured in more detail.

If it will be a Multidimensional Event, which to belong to another dimension but in which to not exist no space and no time, we will can add to this name, Non-spatial and Non-temporal Multidimensional Event or to specify in more detail the number of the Logical Coefficient, we can define as a Coefficient Event 3 or 22, etc.

Also, within the Personalizing Event, we will be able to add the title of Personalization, for example: Non-Existential Personalizing Event.

Therefore we see how great becomes, eventually, the unfolding of events.

Any opposite of an Event, even if through the opposite, we understand the non-production of a certain Event it becomes a Non-Existential Personalizing Event, and will in turn have a succession of events in Non-Existence.

But be careful!

It could also have a succession of events even in Existence, but at another Logical Coefficient, what can make it invisible to our world and, passed, from non-knowledge, to the Non-existence.

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Also, in the definition of dream instead of conscious or sub-conscious I used the terminology of mirrored or sub-mirrored, given the fact that and the idea of conscious or subconscious is due to this dream of life due to the Illusion of Life, and therefore we can not speak of a true conscious phenomenology at the level of language, since in this dream we know only a small fragment, insignificant from a single word of the Universal Pure Language, and that word is Existence.

In order to speak of a Consciousness we should at least know some of the words of Universal Pure Language in order to be able to convey through them certain ideas or visions regarding the phenomenology of the true Consciousness.

What we are dreaming of now is a very atrophied reflection of the idea of what the conscious or subconscious of a certain language could mean, data that are mirrored us in this dream.

Another side of the dream is the communication that takes place between the so-called subjects who participate through the birth of this common dream of the world, a communication that is due to an own language very different from the Universal Pure Language.

The fact that a certain language is used for communication, but especially the fact that there is the possibility of communication is due to the Logical Coefficient 2 which, is the one responsible of the fact, through which each subject dreaming on its coordinates will have as, basic structuralization, the Unity in Diversity, so the individual and society.

Of course, this representation will be very different within the dream from a Logical Coefficient 3 where Uniqueness in Diversity will have and a third term or

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maybe none of the three terms will be Uniqueness and Diversity?

For now, we'll have to know the following.

Firstly, if Death is a passing on another level of the constraint held by the Logical Coefficients, respectively the passage on the level of the Logical Coefficient 3, secondly in order to be able to define in more depth the aspects closer to the reality of the our dream, that would unfold behind the wall that separates Life from Death, we will need to know how the Uniqueness in Diversity is present and what would be a third framework term in such a coaxiological development.

I want to emphasize that this development is a purely applicative one, to try to we get closer to one of the Truths on this subject.

I say one of these, because, next to the Absolute Truth, which is impossible to reach, are the Neonotional and Notional Truths, Semantic, etc.

From the point of view of the dream of our own life, and the world we see and in which we dream that we lead our life is a truth, even if he belongs to the Illusion of Life, and instead of to lead our own life, she leads us.

How would communication be achieved in another Logical Coefficient, but first of all what is Communication?

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From a coaxiological point of view, I would define it as the ability to relate between two or more different domains.

Why "different fields" and not one or more subjects?

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Communication takes place between subjects in the first place.

We used the title, of domains, because communication is not only between several subjects, ie outside, it can also occur inside, within the domain of the same subject, through communication of self.

The interior and exterior are two notions that belong to Logical Coefficient 2.

Communication from inside the subject is a communication that takes place within a field without going beyond it, compared to external communication that goes beyond the field.

The dream of the Illusion of our Life is based on domains in communication, and through them it delimits its structures.

Each domain in turn can be one of the individuals who can participate in an external communication, just as each domain can have its own internal communication but beware !, any domain, in turn can also have an external communication in its own interior, such as communication between cells within the organism of a being, cells which, each, in part, are also a domain, in turn.

First of all, will we have to find out why we are humans and not plants or animals?

Why do we have two legs and two hands and not four or seven?

Regarding this answer, will we need to know what characterizes a field regarding its communication, both internal and especially external?

The first and most important characteristic of a domain is its own language, because in any communication the most important is the language transmitted by a domain so that it can be received by other and other domains.

How does a Man differ from a cell or a flower?

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Through his language.

Man will have his own language in the environment, different from a flower.

When I use the terminology of language, please do not make the mistake at all, that the reader to refer to the language formed from the words of the Man.

No, this is about his genetic language, transformed by the dream of this world into a genetic code.

It is known, to the most people, how each gene appears in quality of a small dot, in the hundreds, tens of thousands of other dots, actually, some landmarks arranged in order on a roll of paper.

This genetic code differs from plant to Man, from animal to flower, etc.

Each domain in this dream of ours has an exact number of genes, so a very well defined and structured genetic code.

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Well, this genetic language is one of the languages that determine in this dream the belonging of the domains.

I think it has been understood so far what a domain is, namely any being or system that belongs to the living world.

Everything that belongs to the living world therefore has a certain language within the dream of this bipolar world of Logical Coefficient 2, to which it is due, and the parity in the world of certain organisms.

Man has two legs, animals, four, and so on.

Parity is a basic feature of this world due, as I just said, to this Logical Coefficient 2.

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In a world with a Logical Coefficient 3, parity would disappear, being probably replaced with everything what could be divided in three, and so on.

Genetic language is nothing but the informations that comes to us, from the world beyond the birth of a certain future domain in this world.

The same can happen and in the world beyond Life?

What kind of Language is Genetic Language and what exactly does it represent?

Whenever I see the unfolding of long rolls where each point represents a genetic information, it reminds me of the rolls used by the medieval pipe organ, where each point represents a certain musical note.

By twisting this scroll, some of the most imposing musical compositions can be heard.

Every such genetic code is deciphered in our world as being a domain.

What exactly, gave them to the genes, their mode of arrangement in the most complex forms, so that some forms could be "read" by our world as being humans, or animals, plants, etc.?

Something specific determined the genetic pattern for it to come to life in our world.

Not only once, I have mentioned in my works what can be called, the Trace and Form.

I say this, because the genetic pattern read by this world is nothing more than a trace of another world which has impregnated in this?

Could it be a Karma belonging to some domains from other worlds, subject to a Logical Coefficient different from that of our world?

And in that world, was it, also, a kind of Life?

First of all, through Life we understand feeling or even knowledge and awareness of this feeling.

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If it is so, then it means that what we call as being inorganic matter does not live?

Not incidentally I have given the definition of domain to everything that can possess a communication in one way or another, because Life is characterized at least in our world by communication and by building a language, regardless of type, language of the words, senses, colors, etc.

Any language is nothing but a product of a mirroring, of a "something" mirrored in something else.

This reflection gives birth to the knowledge of that "something", reaching in certain forms more evolved even and to the self-consciousness which is also a mirroring of a "something" in "something else".

That is why any domain from indifferent, any world, can transcend into other and other worlds, since spatio-temporality does NOT matter, this being nothing more than a domain of another world that supports the domains of our world.

Therefore, returning to the previous question, regarding the world considered by us, inorganic, namely the world without Life.

It cannot be a greater mistake than to consider without Life the inorganic world, since everything we know is due to Logical Coefficient 2, according to which we develop a certain language.

This language cannot determine the Life of certain domains that encompass us, with our whole world in her turn, domains that are identified by us as being inorganic or without Life, as they cannot be reflected as having Life by the Logical Coefficient 2 of ours, in which we created us a language specific to it and an equally specific world, the human world, with all its phenomenological characteristics.

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CHAPTER 4
KNOWLEDGE AND AWARENESS

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Viewed from the perspective of a Logical Coefficient 3 or perhaps more superior, such inorganic world, so, inanimate from our world, can appear as a world, as animated as possible.

Let us remember the previous example with the scroll of the genetic code or with that of the pipe organ.

The first will give birth to a new breath in this world and the second seen from the perspective of its rotation will determine the angelic sounds from a brilliant composition.

So appearances do not matter from any point of view, because everything around us is part only of the props so well planned from this dream of the life that we live him from birth to death, props which depends on what kind of scroll revolves in the ancestral pipe organ with the name of world, and which will sing according to the points being ,on this scroll, that come to us as being another existence from a world before this world.

All that left our existence in that world was a certain genetic configuration that appears within this world, a configuration that will in turn "flow" to another world just like the one that comes from another world?

Only now is it seen how important the communication between domains or especially the

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languages used by them is, since each language is nothing but a mirroring of a succession of events.

This mirroring appears to us as knowledge and self-awareness, to other beings, such as plants or animals, as having other and other developments.

Thus any succession of events that is mirrored in the Being, the Factor of Life or any other element with the capacity of a Mirror is called language.

As for what it is, the Being, the Factor of Life or other representations like them, I do not think it makes sense to I repeat than briefly, since the whole issue related to them has been widely debated in the Coaxialism.

There I wrote that any Imprint that will send its Awareness toward the Factor of Life that acts as a Mirror, in the sense of to transform Awareness into Knowledge.

Any Imprint that sends its Awareness to this Mirror will receive back, once reflected Awareness in the respective Mirror, the Knowledge of the respective Awareness, only that what the respective Mirror reflects back in the form of Knowledge is captured by all other Imprints from the respective Universe with which the Mirror is in contact.

The difference is that everything that is sent to the Imprint in that example in the form of Knowledge, all other Imprints will receive the information received by our Imprint as Knowledge, the others will receive it in the form of Awareness, but as being a new Awareness reflected by the Mirror which in this case takes the place of the Factor of Life.

In this order of ideas, the other Imprints will resend their Awareness received from the Factor of Life, which had for a single Imprint and the task of Knowledge, being the only one that sent at the beginning this type of Awareness, and thus, it occurs another universal type of

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communication, developing a certain language, depending on the element, Imprint, which can even be a domain of our world.

Terminology, of Imprint, is a terminology used especially in much broader contexts, where the unfolding of succession of events, can bring together, both worlds of the Logical Coefficients and other Levels of Awareness such as the Antilogical or all that could follow, after the endless unfoldings of the Universal Pure Language.

Therefore, I have debated this issue in all my other publications, and I consider it is no longer necessary to mention them here again.

Instead, the succession of events of the language for to complete the communication starts from the cycles, Awareness-Knowledge through the Mirror at one end and of the Imprint or Domain if it is about our world or neighbor to her, of the element that receives Knowledge and transmits Awareness from the other end.

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Each transformation, Knowledge-Awareness and Awareness-Knowledge, brings with it a new event load that will increase the succession of Events that will be inserted throughout this process.

In fact, the origin of the Event also consists in the reflection due to a Mirror, namely the Mirror of Infinity or the Semantic Mirror of Infinity.

All the other Mirrors do nothing but reflect according to the first Semantic Mirror other and other Mirrors, which will determine other and other Events in their turn.

However, the Mirror-Event determination occurs this way.

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First the Mirror determines the Event and then the Event determines the Element that will receive the role of Mirror.

So can Domains or even the Imprints have role of Mirror?

Of course, as long as they come to receive the Knowledge.

Once receiving the Knowledge the respective element can Mirror this Knowledge to other and other elements in the form of Awareness, but only one Element can transform the Awareness received from the Element which receives, Knowledge, namely the Factor of Life in the case of worlds with Being.

Why?

Due to the fact that the Factor of Life is an element that was formed long before the Imprints and Domains, which stood at their origin next to the Being and thus from a Hierarchical point of view it is superimposed to another scale.

Even if I use the terminology of Hierarchy, about which I have written so much in my works, it does not exist Hierarchical superior or inferior, just as the Hierarchy cannot be regarded exactly as we look at it within the Illusion of our Life, since this is completely something else, she refers, first of all, to the scale of the primacy in creation, which does not necessarily determine and a subordination in the meaning purely human of what can be subordination, since the Infinity of the Semantic Mirror is, in everything and in all, and both everything and all are not nothing compared to the Infinite Semantic Mirror, Nothing that nominates them all, as being equal.

Once we have seen how Communication is achieved, through the succession of events , Awareness-Knowledge-Awareness, and again so endlessly, Imprint or

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Domain and Mirror, we can realize how the process of Knowledge occurs and within our world.

Awareness is not Knowledge, as long as it is not mirrored.

It is a mistake to attribute to Awareness the quality of to be something known, but at a subconscious level.

The definition of Awareness in Coaxialism is not a state of the human consciousness, or a part of it.

Awareness is the attribute that will wear the garment of Knowledge only after it has been mirrored in a Mirror.

Let us not confuse this term with the consciousness which is completely something else.

I have recalled these terms because in this work where we must develop a reflection upon Death, they are absolutely necessary, even if we are at a level much closer to us as human beings, the level of our world.

Man has the tendency to use the terminology of consciousness and especially self-consciousness.

Generalizing, the term would be the cognitive, volitional and affective of Man, characteristic of society in a determining period of its development.

This would be the social consciousness, and the individual consciousness would be characteristic only of the individual on a certain level of his development.

From this landmark we can extract, affection, knowledge and affectivity as belonging to consciousness.

While in Awareness none of these three landmarks can not be identified.

Then which is the frontier between human consciousness and its Awareness and where exactly Awareness can enter the consciousness in the form of Knowledge and how?

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This question is one of the most important regarding the philosophy about what the human being is as a domain but especially as a self.

Awareness does not mean, to Know!

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Man comes to know only when his self, his soul realizes that is Aware and not before this step.

Thus, neither we, do not know that we have become Aware of something, until we know that we have become Aware.

There is a lot of information that the human being is Aware of but he will never know that he has become Aware of them because these informations are not transmitted to the self of Man in order to be Known.

These are usually informations from the astral environment of Imprints or Domains, neighboring worlds, which communicates incessantly, contributing to the languages adjacent to Universal Pure Language.

It should be emphasized that each word within the Universal Pure Language has developed around it an infinity of other adjacent universal languages, through which Communication is achieved in the processes between Awareness and Knowledge.

Along with Awareness and Knowledge, there are countless opposites for each one, which we can't even imagine them.

Such a prime opposite of Knowledge would be Nonknowledge but seen as Knowledge because and she belongs to Existence.

Next to these would be a third, fifth, up to the infinite opposite.

Thus this is as valid as possible and for Awareness.

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Now one can realize how vast is this more than an infinity of Universes and more than the Knowledge, Awareness and Nonknowledge by an infinite number of times.

Returning to the human being.

Where namely it is made the passing of the Awareness toward Knowledge.

In our self, they will all say.

That's how it is.

Even when we look at a picture on a screen.

That image or information becomes known in ourselves, first and foremost.

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If she is not known in ourselves, she will not be able to be known, never.

Then it means that in us there is a Mirror of the Factor of Life, or the Factor of Life through our being has a tangent with us, giving us the feeling of: "through us".

Every Man is aware of the existence of the Being that he attributes to every domain of the living world.

Each Animal, Man, Plant is considered that would have its own Being.

It is true that the Being is in us from the point of view of our Knowledge passed through the sieve of the Illusion of Life.

Life exists par excellence through the existence of being.

Being erroneously attributed to the Being, by the phrase that everything that lives has a Being.

The Being in coaxiology has its supreme attribute of existence of being.

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Even a rock can exist like a being, just as well as a rabbit or planet Earth.

It all depends on the Logical Coefficient with which you look at the world, as I said somewhere before.

In this case the Being not only lives but can just as well be and the Lifeless Being.

In this case we can speak differently than in the pejorative way, of syntagm: "the human being?"

Even I have used it quite often in my works, as it is so used that its use helps a lot to understand certain phenomenological processes that take place in coaxiology.

However, please note that its use is allowed only to reflect Man, but not to deepen the notion of Being itself.

This has become commonplace because when we want to rationalize something, to know a certain thing or phenomenon, when we feel a certain feeling we do it by directing ourselves to our own self, where we will truly find the Being only with the difference that this Being does not it is only ours and we cannot even each have a Being, but She is and will belong to all the worlds and Universes of Knowledge, so to an infinity of Logical Coefficients, Levels of Awareness, etc.

It is our Being of all, of the infinite pleiad of worlds and Universes, compared to which we are nothing else but an Imprint that received the existence of being from It, and now wants to reflect its Awareness toward the Factor of Life, through self, so, implicitly and through the Being, once we exist as the being, for to Know.

That is why nothing can be more immense, but even stronger, nothing can bring us closer to other worlds, no matter how much we seek in all the books and writings of scholars, than our self, which nevertheless unites us through the Being!

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I must also mention the two types of Knowledge, namely Closed Knowledge and Open Knowledge.

Closed Knowledge is formed from the elements, that have as origin Our Creator Factor, and Open Knowledge comes from Our Matrix which determined its first State of Fact, the Instinct, and once with him the the Absolute Truth.

Instinct being the first representative of the Hierarchy, and the Absolute Truth, of the Purpose, determined by the Hierarchy, because the matrix origin is, also represented by the Purpose, which precedes the Hierarchy.

Any Awareness must meet three elements, namely, the Purpose, the Absolute Truth, or one of the Neonational or Notional Truths and the Hierarchy.

The purpose of the Matrix comes from the Matrix - Purpose that precedes the Instinct, the first element of the Hierarchy as I said in the Coaxialism.

Any element that belongs to one form or another of Knowledge, such as Open Knowledge coming from the level of the Instinct, and Closed Knowledge from that of the Creator Factor, are energetic elements, because any act of Knowledge is formed as a result of Awareness, which is reflected in the Mirror, which is another element that fulfills this role.

Thus the elements of Closed Knowledge have as their origin the Our Creator Factor who at the beginning, became Aware of the first element that was the Person, whose Awareness was Mirrored in the Pure Thought of the Creator Factor, consisting of his Absolute Truth and his Absolute Knowledge.

The Creator Factor together with his Pure Thought was determined by the Original Factor, which possesses the Original Thought, consisting of the Original Absolute Truth

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and the Original Absolute Knowledge, and the Original Absolute Truth is determined by the first element of the Hierarchy which is Instinct and which through its first Awareness when he said "I" he determined the Original Absolute Knowledge, dependent on this Original Absolute Truth, and once with it the Original Factor, or Primordial God, was determined.

Once Aware, that "I", it was mirrored in the Original Absolute Truth which had the role of mirror in this context.

Therefore, the Original Absolute Truth and the Original Absolute Knowledge have determined the Original Thought of the Original Creator Factor.

All this happens only at the level of our matrix because the whole infinity formed from the other Matrices, have different developments.

I was obliged to make this little review of the coaxiological development from the Coaxialism in order to know the terminologies and elements with which we will operate from now on.

Returning to Death, it is viewed thus, because it is a transition from a known world into one where the knowledge of the human being is not allowed.

Fact which, as I said before, gave rise to all sorts of fables, some more fantastic than others giving birth to mythology.

Mythology is the face of the human being projected into, the unknown, which she is afraid of, but which she wishes him ardently at the same time.

Once Death is a result of an Event that we can deduce during Life, and this Event like any other gives birth to a succession of events both in the world of Life and in that of Death, and how, any Event, is and an element in itself, because the Event becomes Known only after it has

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been Awareness by another element, and this Awareness has been sent for Mirroring of another element, or of a third element, which has sent again the Known Mirroring to the element that sent its Awareness, means that and Death, like Life, is an energetic element, an element that can in turn possess a Language to achieve a Communication, within its empire.

By Language we mean a mirroring of a succession of events.

This indicates to us that Language itself is nothing more than a stringing of elements that have become Known, because Language takes shape only after the elements that compose it become Known.

Before this desideratum, when the elements that will compose the language are in a state of Awareness, the term that I called this state is: Antelanguage.

Thus Antelanguage precedes Language, like the Awareness, Knowledge.

Life is an Antelanguage of Death and therefore Death during Life cannot be understood, just as the world before birth is an Antelanguage of Life and therefore Communication between these worlds becomes somewhat impossible?

I say somewhat, because at this moment I think of all sorts of spiritistic practices that say they can contact the spirits of the dead.

Philosophy deals with these aspects only if its applications require it, and then in the specific contextual framework.

Can not the Communication between Antelanguage and Language to exist?

This fact leads us to the thought that any Awareness can only be Known after it has been Mirrored in an element that possesses this role, and then will be Known under

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another appearance the elements that had a completely different look in their Awareness phase?

The antelife (the world before birth) can be the Awareness of Life, and the Life, the Awareness of Death, and the Death, the Awareness of other elements - domains from this order?

From what has been observed so far, this is how things are.

Returning to Communication, this is impossible to achieve through the Awareness-Knowledge phases, because language cannot transcend from one phase to another, it receiving new and new connotations at the moment or event of the mirroring in the element that can have the role of Mirror.

The mirror is the one that interrupts the transcendentality of the Language between these two phases.

Why, exactly?

Mirror should not do, nothing else than to make such a Language intelligible and not interrupt him.

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This means that, everything that Man is Aware of, is totally different from what he Knows.

Practically, every human being lives in two parallel worlds, one being the World of Knowledge and the other of Awareness.

Man is nothing but a domain that defines an inclusion of these two overlapping worlds thus delimiting the Human Conscience, as being Knowledge, which belongs to the World of Knowledge, and the Will and Affectiveness which belong to the World of Awareness.

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Man will never Know the Knowledge than the Illusion of Life, just as he will not Know, the Awareness, because once reflected in the Mirror, the language of Awareness is interrupted, being erroneously reflected through Knowledge.

That is why Man will never understand his own love, affectivity, sentimentality, but neither his will or aspirations, the desire to face new and new landmarks.

He will never understand all this, he will only have the Illusion of their Knowledge, because they become Known to Man, only after they have been Mirrored through the Being in the Factor of Life, through the Element-Domain, which has the peculiarity of Mirror for Man and which can be his own world.

Thus the Elements of Awareness are totally distorted with what they would have been if they had been understood in their pure state of the Awareness.

Who exactly is sending this Awareness through Our World or the planet Earth, to the Being and the Factor of Life if not the billions of human elements on Earth?

Thus Our World is Hierarchically one of the many intermediaries between us, the Humans, the Being and the Factor of Life, being one of the Elements-Domain, just like us Humans.

Therefore, both the world in which we live, which is, as I have just said, an Element-Domain, as and all the other Elements-Domain, which are between us, Our World, the Being and the Factor of Life, each have their Being and Life, because they are reflected through other and other Elements -Domain Hierarchical intermediary, in the Being and the Factor of Life as and Man is reflected in his turn, through Our World which and she in turn is reflected, through, the other Elements - Domain, intermediate.

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This fact means that the Element-Domain in which Our World is reflected is in fact the World of Our World!

And each Element-Domain that has Hierarchically, the quality of Mirror compared to another Element-Domain, which is reflected in it, takes the place of the world of the reflected Element-Domain!

Therefore all these billions of elements live a double Life, being much stronger than ever thought, their existence of the being, being according to the World of Awareness and not the World of Knowledge, which is painted in the gloomy colors, of suffering from the Life, of eternal struggle for survival or primacy, etc.

That is why when I said that Man lives in Paradise I was not wrong, only that in reality he lives with one foot in paradise and with another in inferno, and for some reason, he stands with the face toward inferno, as if wanting to get rid of the so welcoming paradise of the World of the Awareness.

Life is not a palliative which to belong only to our world, as, neither the Being.

The Factor of Life was determined by our Personalization with the name of Existence, or more precisely whose Notion is the Existence.

Life is present in an infinity of forms and typologies, depending on the world that reflects it through the Factor of Life and through which it is reflected.

Life itself is an energy springing from the process of Awareness-Knowledge of the Personalization of Existence.

And Life itself is an element like any other element, only it possesses the vital energy that it distributes and to other elements.

As I said in Coaxialism, that any Known element also becomes an energetic element, precisely due to the

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translational movement from the Awareness phase to the Knowledge phase.

Each element from the infinity of Universes with as many infinities of worlds has a certain energy of its own.

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Man possesses a vital energy of his own, therefore an energy of life distributed through his being which determines him as a domain in itself, and received from the Factor of Life, which is the source of vital energy for all worlds and all Universes.

Man receives from birth his source of vital energy, which transcends with them, from the world from before birth, where what he was there, he Realized, through his last Awareness, a Knowledge that would come to him in this world.

Thus, Awareness can transcend the worlds at the moment of Death.

How do we know that someone dies in that world of before birth?

We can not know, not even that.

Maybe in that world, do not die at all, and the dream of our world of now is just a simple dream which in that world can last one night, and once the nightmare is over, we wash on our eyes with the coming of dawn, and we wake up again in Paradise.

Maybe, but no one can be sure of that.

What we can be sure from the point of view of the Illusion of the present Life is that the dream of Life begins with Birth and ends with Death.

Could Ante-life be a state of Awareness of life which is the state of Knowledge of that Awareness?

It begins to outline a Path.

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Why?

For the simple fact that the World of Awareness could be the world we believe we come from, and the World of Knowledge, the current world we claim to know.

But the world of Death, about which neither we know anything, nor can we claim anything, what namely is it?

Within the Awareness-Knowledge process, the Mirror intervenes, which will determine the Knowledge of a certain world, in the case of Man.

The mirror is an element that possesses this quality of Mirroring a world.

The mirror is an element that possesses this quality of Mirroring a world.

Such an element is par excellence a Domain in which other Domains are included or can be excluded, such as the world of the human being for example.

This Domain, which has the capacity of Mirror, reported to another Domain, must possess the characteristic of reflecting the world of a Domain that sends the Awareness.

Thus the Domain of Death is the Mirror that gives us the Knowledge of the world we are in.

Once Death is a Mirror, does it mean that this does not let us live the Paradise of the World of Awareness that belongs to our world and lets us see only the Inferno of the World of Knowledge, how is our world painted?

Is death the one that forbids us access to the Antelanguage through which we could Communicate with our own Awareness?

NOT!

This is not so.

Not Death is the one that forbids us this, but we ourselves are the ones who completely forbid us this.

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The mirroring of Awareness and its transformation into Knowledge does not mean and the transformation of Awareness itself, of its Antelanguage and moreover, of the total change of the elements of Antelanguage into totally different elements of Language.

This is defiant if we attribute it to Death.

It is not Death that makes these changes, it is not She who forbids us to Know Paradise, but Man, the human being in all his splendor, who was not ready to Know, wanted to Know, says the Christian Bible.

I, on the other hand, from a philosophical point of view, will say that Man has become so estranged from himself by choosing the wrong Path of Competitiveness instead of the good one of Restrictiveness, that instead of becoming what for which he was let, in this world, a competitive being with itself through restrictiveness, a priestly being, became the exact opposite of it.

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Only when Man will truly understand Death, when, he will look in the mirror of Death and will smile, understanding the Paradise that this Mirror can give birth to in his self, but and the Inferno alike, then will he understand, that, not the fleeting beauty of the flesh, or the smiles more or less guilty are those who must prevail in this world, as neither theft of self, lying or praise, but first of all the fact of to understand that everything you have the Illusion of Life, that you Know, that you like or that you want, are nothing else but some Illusions that are lost like the smoke in the autumn wind with every moment.

All these do not than to steal you and alienate you from you.

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Many People run from dawn to dusk for to have more wealth, others are unhappy that their Life is too short, others find it too long, some are poor, others have too much money.

All these are not than Illusions.

All these would be resolved immediately once we would realize who we are and where we are going, what Death is and what is hiding behind its Mirror.

Life of Man consists of Antelanguage and Language.

Verbal communication does it through the Language, instead the human being possesses and another way of Communication of its with the invisible world, that one who thinks of her Destiny and understands him, the one that can access certain premonitions, the world that is presented to it as a paranormal world, namely the World of Awareness.

Therefore, Death has a world of its own which is a Domain that bears the quality of a Mirror in relation to the human world.

Thus for the first time I can say that as long as Death as an element exists, as long as is an energetic element, in turn, as long as it possesses all the other qualities necessary to an element including that of Mirror compared to the element which is our world or improperly called the World of Life, because I have stated that Life exists in an infinity of other and other worlds, this means, without a doubt, that we can speak as well of a World of Death as we speak of a World of Life.

I repeat "a world of life" is inappropriate being an infinity of such worlds, but to facilitate understanding I allow myself to do so intentionally.

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Once we learn that Death has a world of its own, what we need to know is whether the World of Death is a world with Life or a world without Life.

In order to be a world with Life, the elements that make up its own Domain should be reflected through Being, the Factor of Life.

No matter how amazing it would be, the Man, Animal or Plant are Domains, where each can have an infinite number of worlds, inserted within itself, as well as the Mountain, the River or the Plain are Domains, not to mention Earth, other planets or stars, Universes, and so on.

All these are Domains.

There is no inferior or superior Domain, but only from which angle that Domain is viewed and through the prism of which Logical Coefficient.

The way in which one Domain or another is perceived gives it a certain quality, which, we must recognize, is a quality given by perception and not by the Domain itself.

For example, Man is composed of billions of atoms, from an impressive number of elementary particles, from other constituents whose number is infinite.

Each such constituent is an element, any element is energetic, being produced by the translational movement from within the Awareness-Knowledge process.

This urges us to understand that any element is in fact a world, which in turn can receive the role of Mirror for the Awareness of other or other worlds.

Thus and Man, like any Domain for example, has in his constitution an infinity of worlds, where each in turn possesses their own elements.

This leads us to believe that and Man, Plant, Animal in the present example are nothing but part of the Great

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Infinite Domain which includes within it all possible and impossible Universes, Known but especially Unknown.

The only differentiation being made according to the angle of Knowledge through which this Domain is identified.

The present example entitles us to state the fact, that both the World of Life and that of Death can in turn be in Man as well as Man in them.

Man lives in a world from which he Knows nothing, because and what appears to him in the form of knowledge is distorted by the veil of the Illusion of Life which completes to him the dream about Life.

The True Life of Man is in the World of his Awareness.

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How could this world be known truly, I said before.

By redirecting the path that Man is on, and by transforming him into a priestly being, a destiny that completes him its true purpose.

What exactly is the Mirror of Death?

Is it another world or in fact the World of Death is precisely the World of Knowledge that Man does not know due to the Illusion of Life, but within which he lives and leads his true Life?

To find out this amazing answer, we will first of all need to find out what namely, can give the quality of Mirror.

First of all, this quality is responsible for transforming Awareness into Knowledge.

If the World of Our Knowledge, would be one and the same as the World of Death, then it is precisely this that

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allows us to know it only through the Illusion of Life that gives us the dream about the reality of this world.

Can the Awareness be the Mirror of Knowledge?

No way.

If Awareness cannot be its Mirror in itself so that it also gives us Knowledge, then what exactly is the Mirror of Death, or the Mirror of that element in which the Awareness of the human being is reflected?

Why the Mirror of Death?

For the simple fact that our whole Life exists only because through it we relate to Death.

If, would not be Death, it wouldn't be, neither Life!

What else can be in the case of Man, the Mirror, at which, he is reported, during his Life, than Death?

His whole Life, Man relates to Death, otherwise his Life would not exist.

Man's life is Knowledge and that's it.

If Man did not Know his Life, it would not exist.

There can be no Life without Death.

If, Life would not Mirror in Death, if the Man would not report himself to Death, by the fact that he "knows that he exists" only for the fact that he can "to not exist", Man could not Know, nothing!

Everything that Man Knows comes from the Mirroring of his Self in "it may not exist, therefore it exists", so its Mirroring in Death.

It is Death that gives the Knowledge to the Man, through "it may not exist, that is why it is".

Thus the Awareness of Man will be reflected (reported) first of all to the element that is represented by the Domain of this world, respectively, Our World, which is the Mirror of Death.

No other explanation, can not be more plausible in this case.

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Who is the element that belongs to the Domain of this world and at the same time the world to be its Domain?

This element is the blue planet or Earth.

Thus the answer is just as thrilling.

The Mirror of Death consists in the Domain of the planet we are on.

This would be the element in which our Awareness is mirrored, in order to receive the distorted Knowledge of this Domain.

What we Know is nothing but a deformed face of Death, because we live in the World of Death!

The world of Death is the one that gives us the right to Know as much as she wants, without knowing our own Awareness, what namely means the Love and Will from us.

Our Awareness actually represents Our Self and once we will Mirror ourselves in another World, after we will pass the "Wall of Death" according to the Karma of each one of us, in part, we will have a new world in which we can Mirror and therefore, that World may reflect to each of us, or more precisely, to each Self of ours, a Knowledge closer to the Truth of our Awareness which is reflected in the Mirror of the respective World.

In a word, perhaps we will Know much more about what it means, the Love and Will in us.

Therefore the World of Death is in fact the world which we see and through which we go toward Death with every passing moment!

The answer is only half affirmative and I will tell you why.

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First of all, this is so from the perspective of the Mirror element which is Death, but not and from the perspective of Death.

Why?

The Mirror Element (the World of Death or World of Earth or Blue Planet World) is the one that gives us the Knowledge and the dream of this Life (In Death), it is the blue planet we are born on, only that behind this wall which is the blue planet, and which not lets us see us the True Life than, distorted by the Illusion of Life, is the World of our real Awareness, which is reflected to receive Knowledge in the World of the Blue Planet, or the World of Earth, and our Awareness, is in fact the True Life which we will not Know in this world, composed of Love (Affective) and Will (Volitive), than after we will pass the "Wall of Death" and so once we pass the Domain of Death which is nothing but the planet we are on, with the most charming views but also the most odious, we will find out the Truth about Us, and Our True Life!

We are practically in Death and will resurrect once with our death from Death.

And Death has its Mirror, which means that Death becomes Aware just like us, and can live its own Death just like its own Life just like us.

It depends, which is the world that mirrors its Awareness, what exactly that Awareness contains and especially in what form its Awareness is transformed into Knowledge.

Thus Death can have a Life of Itself, which, not even, never to know the notion of Death, even if she has become, in quality of an Element-Domain, a whole world for billions of People who always relate to it Knowing her, as being Death.

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In a Word, Death in Itself may, to never Know Death, but it can determine this Knowledge, becoming a Mirror Element for other Elements-Domain, such as Man in this example.

The Awareness of Death will not Know after its reflection in its Mirror Element the same Knowledge as Man, compared to which she in itself is the Element-Mirror.

Does Man know for what beings he is in his Self, an Element - Mirror?

Of course not!

Death does not Know its World, the World which it creates being the Element - Mirror for Man.

It does not know the evolutions and social and political turmoil, nor why the whole soup that is human society, begins to boil and determine at some point, Bilderberg Group, which will homogenize society, determining the unity of this World of Death, through globalization.

Death in Itself does not Know that globalization will lead to a fundamental change in social relations, and ultimately to the change of the World of Death.

Will it be able to determine her to become a World of Life, by being able, to determine us the Awareness following the reflection, in this Mirror?

Maybe partially, yes!

How?

Determining, the Mankind to choose the Path of Restrictiveness in relation to the Self, realizing a social, political, philosophical vision but especially of Knowledge of the Man and friendship with his Self, Spiritualism, thus discovering Man can be his most important dimension, namely the Sacerdotal Dimension!

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Only when Man will understand that he is living his own Death in this World of Death, will he be able to understand what he must do for His True Life, the Life of his Self, composed of Love and Will.

In this world, Man lives his own Death, or better said, he lives his Life of his own Death!

After our natural death, that is, when Our Self will no longer be reflected in the Mirror of this World in which we live, we will get to Mirror us in another Domain, that will have the quality of Element - Mirror, a Domain that will create another world for us.

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Or will we remain returned to our true Life, that of the Awareness, which exists as the being through its own Self-Consciousness composed of Volitional and Affective, excluding forever the Cognitive, represented through Knowledge?

Does living in a Paradise in which to not exist the Knowledge than the feeling of the affectivity and the will to achieve this to a greater or lesser extent seem a Paradise in which the being would become a vegetative one?

A being with options cannot be a vegetative one.

Looking at the world of animals, I notice that they are paradoxically much closer to this world than Man.

Could animals be the elements of this world?

What exactly is the World of Death?

I have established that the Mirror of the element of Death consists in our planet, in the world around us and in which we live.

But speaking of the World of Death as such, not in the sense of being in Life, a world we actually see

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everywhere, but in the sense of being after Death, this is changing.

Why?

Because the true World of Death, or of the Mirror element that determines us and identifies with Death, is precisely the world in which we live now.

Instead, speaking of the World of Death as being the world in which we will be after we disappear from this world, things are totally changed, because that world is the same world we live in now, but unconsciously, namely the World of Awareness, where every element on which we know, receives another form, physiognomy, and thus all the characteristics we have ever had about good and evil, beautiful and ugly, etc, change fundamentally.

In this context after Death we will actually cross the threshold of Death in order to enter the true Life in which we are in fact and before Death, but which we do not Know, now!

Thus Death is Knowledge and Life is Awareness.

In these moments we are in Death to resurrect toward Awareness, toward Life, once we get rid of this Knowledge.

If Death is Knowledge, then does it mean that and the two Knowledges, namely Open Knowledge and Closed Knowledge, are Dead?

Does it mean that any totality of some elements which are Known through Mirroring means Death?

The Semantic Mirror of Infinity is Death?

The answer is: - For the human being, YES!

Therefore Death is Knowledge and Life is Awareness.

If the elements of Open Knowledge and Closed Knowledge were not Known, they would thus have

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belonged to Life, only from the point of view of the human being.

Instead, regarding the two typologies of Knowledge, Open, respectively Closed from other perspectives, they do NOT belong to Death, but to other and other states that can become, the opposites of Life and Death.

Because man processes his data of Knowledge through the Logical Coefficient 2, he will not know than only one opposite of the Death, namely Life.

I must add that along with the two opposites, respectively, Life and Death, there are an infinity of opposites where each represents something different, but is a more or less distant opposite of the two.

In this context, it depends from what perspective we look at Life or Death in context with the Knowledge.

If from the human perspective the Knowledge is equivalent to Death and Awareness with Life, from the perspective of one of the infinite opposites of Life and Death, Knowledge is no longer synonymous with Death at all but can be more or less, depending on the opposite, synonymous or close to Life, not to mention the Logical Coefficient on the basis of which Death or Life is viewed, as well as one's belonging to Awareness (Life) or to Knowledge (Death).

Thus Death in the world of Man being Knowledge, is due first of all to the Illusion of Life which does not let the Awareness to be Known, than Dreamed.

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Immediately passed by the veil of the Illusion of Life, respectively the veil of Death which we consider it, life, immediately the Awareness will be felt and lived as

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such, or in another hypostasis it will be able to be Mirrored in another element that bears the quality of Mirror, element different from the planet Earth, where and the other will have, among other things, just like and Earth, the quality of Domain, and will be able to determine another Knowledge as a result of sending for reflection, in this one, of the Awareness of the Self of the Element - Domain which is what passed by, wall of Death from the human being.

In fact, the phrase "Wall of Death" is nothing but the change of the Element - Domain, which in the case of our world is the planet we are on with all its relief and characteristics, an element that can be replaced by another and thus the Knowledge will be different, or changed according to the Element - Domain in which the Awareness of the Self of the one who was Man will be reflected.

Even after this passing of the "Wall of Death", there may be Elements-Domain that are attracted to the planet Earth and then will seek to reflect their Awareness, further in this one, becoming again a being on this planet, but not necessarily Man, since everything will also depend on the genetic Karma of the Self that will want to Know through its reflection further in this Element-Domain of the planet Earth.

Some will may be completely something else than Man, even and, plant or animal.

This is a possible way of representation that leads to a possible reincarnation, but I cannot say that it is so.

From the point of view of some coaxiological connections, this is the most plausible means of defining Death in relation to possible reincarnation.

Personally, I believe that no Self of any Element-Domain, would not want to return to Death and Suffering, once he returned to Life, than forced in one way or another.

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Other Elements-Domain that have been on this planet, humans, animals, plants or even multiple or unicellular beings, will seek to be reflected in the Elements-Domain, which to be able to hold them place of Mirror.

I believe that not every element can randomly have the quality of Mirror for one Element-Domain or another, but this desideratum is made according to certain characteristics which it has, the Element - Domain that wants to send its Awareness for reflection in a Mirror.

Why?

First of all, a human being cannot have the quality of Element - Domain with characteristic, of Mirror for the planet Earth.

It will be mirrored in an Element-Domain, which to be able to have, compared to her, this quality.

I think that this quality, refers to the Domain, seen at least under the veil of the Illusion of Life with the help of which we think.

Coaxiology is the philosophy that does Not claim to tell the truth, but only tries certain applications, which to bring closer to some extent the Illusion of our Life to the Truth, be it even Notional of the lowest reflection, in the Notional Truth of the Notion or of the Factor of Life, of the Being, etc.

If we ever accept the process of reincarnation, it could be described only so with the help of Coaxialism.

Coaxiologically speaking, in the very unlikely case that reincarnation would exist and that the Self of certain Elements - Domain would like to return to Death again, this impulse should be generated by something, perhaps, by the fact that all other Elements - Domain that could receive the characteristic of mirror in relation to the Self of the respective Element - Domain, it would reject it or it would not become compatible, ultimately with the respective Self.

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An endless series of speculations can be made on this subject, but philosophy should not focus on the speculative factor unless it is able to determine a logical sentence which in turn to become a contextual conclusion of course, of the sentences we have involved in debate.

If this threshold is crossed, then we move away from philosophy, from Coaxiology, and enter the speculative realms of the paranormal or of the occult practices.

If I have tried to develop a possible scenario of the relationship of the Self past the "Wall of Death" with a future Element-Domain with characteristic of Mirror, I have done it especially to strengthen my statement above.

Another equally amazing question is revealed in Knowledge.

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Open Knowledge as well as Closed Knowledge are two typologies of Knowledge represented through the two infinities of Elements where each one, in part, cannot be and Elements - Domain, such as Instinct, Absolute Truth, etc.

They become Known once with the Original Absolute Knowledge of the Primordial Factor, which occurs through the Absolute Truth and Instinct that determines the "Ego" of the Primordial Factor.

In Coaxialism I said about Knowledge that it would be the cause of existence from the human point of view of the Everything.

Why from a human point of view?

Because we can only think with the Logical Coefficient 2 and thus we cannot discern more opposites of

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Knowledge, than Non-knowledge, but not even on this one, we cannot determine him.

Does anyone know what is within the Non-knowledge?

Certainly no one will be able to answer once the term Non-knowledge implies the lack of Knowledge.

However, he is an opposite of Knowledge.

Then what exactly is Knowledge?

Is it still the same thing seen through another Logical Coefficient?

Of course not!

Thus any definition of Knowledge is relative.

From our (human) point of view, Knowledge is a sum of elements whose positioning or localization, as well as whose phenomenological characteristics or processes, can be determined.

Thus, we arrive at a deterministic aspect of Knowledge.

But do we really know what we determine once the dream under whose impetus we lead our Life is in the illusory empire of the Illusion of Life?

In order to know what Death is, we must first find out what Knowledge is, and then after we know what Knowledge is and prove Death, we will find out what Life is!

Knowledge is exactly the phenomenon that the human being does not know, even if she has the Illusion of Life that she knows him.

Why?

I have also said that this is a Mirroring of "something" in an Element-Domain which may have the characteristic of a Mirror compared to the Element that is reflected, and to which, it transforms the Awareness into Knowledge.

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Awareness, at Man, is affective and volitional.

Therefore, to Man, his affective and volitional is transformed in Knowledge by the Element-Domain which is the Mirror for Man.

Man does not Know the Awareness, than the face reflected by Mirror, of its, in the form of Knowledge which is also distorted by the Illusion of Life.

Man also has the fundamental characteristic of transformation into Nothingness, that is, of his reporting to Death.

So far I have determined that Death is precisely the world in which Man is in the present and which he does NOT know her!

This thing determines its fundamental characteristic of transformation into Nothingness.

Through this characteristic Man always relates to the Death in which he is during this false Life, and through this reporting, Death or Nothingness that identifies with Death precisely through Non-knowledge makes Man to avoid the True Life after Death!

However, transformation into Nothingness becomes the most important characteristic of Man, as it is the only tangency with true Knowledge.

The transformation into Nothingness being determined through the reporting of Man to Nothingness, therefore to Death, this Nothingness is really the Knowledge that Man should have during his temporary Life.

Why doesn't this happen?

For the fact that Man, due to his narrow capacity of discernment, thinking only on the basis of Logical Coefficient 2, together with Nothingness, Man will not be able to Know and he determines the Neo-Nothingness, where he will need at least a Logical Coefficient 3,

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because, for Man, Nothingness it is all that is in the opposite side of Existence, in a word, the Non-Existence, and Man can only to determine Non-Existence and not, to know it.

Instead, he will never be able to determine any opposite of Non-Existence, not even a single opposite of it.

Thus, Man can not Know Nothingness than to report himself to him, and, we can't even talk of an opposite of Nothingness.

But why does Man have to determine the Neo-Nothingness in order to be able to Know, the Knowledge?

For the fact that he is currently on the realm of his true Death, in the inferno from which he tries to escape through all kinds of prayers worshiped to God, not knowing that he is actually praying to get rid of this Life (Death), so that, he can truly pass the threshold of Death (Life) to live.

The Awareness that the Human Self sends to the Element - Mirror is in fact the Nothingness, the true Unknown, which Man erroneously identifies with Non-Existence, which is also a great Unknown as being the opposite of Existence, but it is in no way Awareness, since Awareness belongs to Existence, because the affective and volitional of Man, exist even if in reality they are not Known.

On the other hand, through its fundamental characteristic of transformation into the Nothingness, Man cannot make a clear distinction between the Unknown that belongs to Existence and the Unknown that belongs to Non-Existence.

Returning to the process of Knowledge, we come to the conclusion that Awareness (the Nothingness or the Unknown) is reflected in the Element - Mirror, which in turn re-sends this reflection in the form of Knowledge to the Human Self.

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As Knowledge is the inverse of Awareness, and it, is reported by Man as being the Unknown from the Nothingness, Knowledge will be the inverse of Nothingness, so the Neo-Nothingness.

I have just pointed out that Man should possess at least a Logical Coefficient 3 in order to be able to relate and identify the Neo-Nothingness as he now identifies the Nothingness, that is, without Knowing him, but only to determine it, and in order to Know the Neo-Nothingness he would need a superior Logical Coefficient.

Only at a Logical Coefficient 3, the human being could begin to know its own characteristic of transformation into Nothingness (the Awareness) and thus would know what is, the Will (the volitional) and Love, feelings (the affective).

Instead, at a higher Logical Coefficient by at least one step compared to the one through which he would Know his Awareness (transformation into Nothingness), Man could know, the opposite of transformation into Nothingness (of the Nothingness), the Neo-Nothingness, which is Knowledge.

Only then would Man know his own Knowledge.

Therefore, what I can say is that Man is in a world of Death that not only does not represent him, but is not even made for His Self, being kept in a total darkness of the Illusion of Life, a darkness that propels him on the streets full of obstacles of the most diverse of this world, he and blind, and mad, not knowing that in fact the tree in front of him can be a wonderful pedestal of a statue or a bench in a park, a sad story of love.

What I find interesting at times are the abstract paintings or sculptures which, through lines or shapes arranged in one way or another, receive names that seem bizarre to us, such as the Horseman, or moon landscape,

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etc., although nor such work of art it does not remind us of what the author claims to represent.

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Is it a desperate attempt by the artist to try to understand the Ununderstood?

Man's subconscious is his capacity that allows him to get even closer to himself.

Thus the subconscious has certain feelings due to Awareness, but by no means to Knowledge.

Another question is why Man "knows" his own body more than his own Self.

I say, Self, because the name of soul or spirit already used in so many places, seems to me somewhat inappropriate, because not the body is the one that keeps the soul "handcuffed", to whom allows him at Death to fly freely toward other spiritual planes.

The self is the one responsible for what the body of the human being looks like, through the way he sifts the Illusion of Life received as a gift from the Element - Mirror that shows us in its own way the world we are in.

How did the Human Self end up in such a situation and why did it not avoid this world before birth?

I certainly don't think he would have wanted such a world, but this was probably in a certain conjuncture the best offer for his characteristics from before coming here, characteristics that I don't think would be foreign from Genetic Language of each individual in part.

Therefore, we are a world of the condemned ?

I can say with certainty that YES!

In this case it is preferable for parents not to give birth to children, in order not to bring other and other condemned into this world so precarious to our aspirations

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and hopes, into this world that sends us on the long and sinuous path of this Life (Death), with the eyes tied, so that we cannot observe the obstacles that await us at every step.

I wonder if the man would disappear, it would be a beneficial thing or malefic?

I think that would be a beneficial thing for the Man of this world.

Perhaps and this world is a world of the happiness of some Selves that are on other spiritual levels, such as those of animals or plants, but even in those cases I doubt, because and their existence is conditioned by the necessity which overshadows them many times every moment of life, like to Man.

CHAPTER 5
THE TRUE DEMOCRATIC SOCIETY
FOR THE HUMAN BEING

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The true democratic society for the human being is the one that will respect from a moral, ethnic, racial, administrative and political point of view the restrictive nature but also transformant into nothingness, of the being, a society that we have called a spiritualist society.

For this, the society of the respective future will have to focus primarily on another fundamental characteristic of the human being, which we have deliberately left behind, having an overwhelming importance, but only after the other fundamental

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characteristics such as Restrictiveness and transformation into nothingness, will have been understood.

It's about Essentiality.

Through Essentiality is defined the fundamental characteristic of the being of to essentialize all the other characteristics, giving each one in part, characteristics both as essence in itself and as a substrate.

Thus, Restrictiveness through Essentiality can go through a process of essentialization becoming the substrate of transformation into nothingness, just as Sociality or Demiurgity can become the substrate of Restrictiveness or why not, even of Essentiality, through the same process of essentialization which the human being can complete.

Thus Man finds a continuous balance in his own spatio-temporal nature, a balance that transforms him both as an individual and as a society of human individuals.

I specify that these fundamental characteristics are valid for the time being only in the case of human beings because we do not know precisely the worlds of other beings such as those of animals or plants in order to establish the fundamental characteristics of their beings.

Personally, I do not think that the worlds of plants or animals would be inferior to the world of humans as has been speculated throughout history until now.

What I think regarding this aspect is that we live in an aquarium built by our own fundamental characteristics with the help of the Illusion of Life, which gives us the false image of will, and inside this aquarium, absolutely everything must submit to our supposed superiority.

Due to his Demiurgic characteristic, Man has not only the capacity to create his own social aquarium, but when he who considers himself supreme being in this world, can not build or can not discern certain aspects of

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the world around him, such as is the case of the world of plants or animals, he tends to consider them worlds of some inferior beings.

Only in the last decades, when the studies on the languages of the plants and animals have multiplied and Man was able to discern a certain rationality in them, that he finally began to bring the superiority of these worlds closer to his world.

The aquarium in which Man has been locked up over the millennia, compared to the other worlds of the beings around him, was due to his lack of discernment regarding his Self.

I think that the aquarium I mentioned helped the Man to evolve on the path of the most complex characteristic of his being, namely the characteristic of Essentialization.

Essentialization is and the only feature that is able to work with a sum of other features, determining them but also externalizing or internalizing them as the case may be.

What is at the origin of the capacity of, Essentiality?

The answer lies in the opposite of the capacity of transformation into nothingness, which I mentioned only in passing, namely the neotransformation into nothingness.

Okay, but is the Neotransformation into nothingness a characteristic of the World Before birth or of the World of the afterlife and in no case of the present human being, which is under the empire of life, which is reported as a restrictive being to the Transformation into nothingness?

It is true that Man is reported to Transformation into nothingness, but and the Transformation into nothingness must become essentialized by the human being, just like the other characteristics, because only through essentialization will Man be able to think in a plan of his own world, he will be able to understand the quality of substratum or

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intrinsic structure of some domains, starting with the most rudimentary representations and reaching the most superior from the point of view imagistic or of human informational language.

Even though many philosophers and biologists consider language to be a superior product of the human being, that its articulations but also the number of signs and notions that include it are a sign that Man is the most superior being in this world, I tend to doubt of this palliative way of seeing and conceiving the world in favor of Man by Man, since language and its articulations do not in any way represent a reason for superiority or inferiority.

Language is par excellence a way of communication so that Man can fulfill one of his fundamental characteristics, namely Sociality and once with it that of Competitiveness.

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On the contrary, language has brought much more misfortune to the human being, in its recent millennial history, I mean the last tens of thousands of years, than it would have brought him, its absence.

Through language, Man has lost his dimensional balance of a predominantly restrictive being which essentializes through this prism of his own restrictiveness.

Once this balance was lost in the darkness of history, the human being was determined to choose the path of Competitiveness, in excess, becoming more and more alien to himself, implicitly with the emergence of some monstrous social models, such as slavery or later the absurd dictatorships of the modern period, but without forgetting another black stain, that from the Middle Ages.

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Thus the destiny of the human being was compromised for tens of thousands of years.

Okay, some will say, but if it weren't for language, today there wouldn't have been so many remarkable technical-scientific achievements, neither cultural nor of another nature.

My answer is as trenchant as possible: It is not true!

Language itself is nothing else but the communication capacity of the individuals of a society, but it can be just as well the communication capacity of the human being with itself.

Language may not consist only of articulated or disarticulated words, as is well known there may be various types of language, starting with the language of colors, sounds, smell, nature, etc.

This multitude of languages specifies the fact that the language of the human being created in its poisoned aquarium, not only, that is not the most superior, but is and a completely false language, once we realize that at the origin of our thoughts, will, knowledge and affectivity is the great lady named the Illusion of Life.

We realize that all these are false and that in reality they have no sense than for the human beings in the poisoned aquarium.

If the human being had taken the right path, and most of its essentializations be of order Restrictive and not Competitive, Demiurgic, Social and Transformant into nothingness, but Transformant into nothingness only as reporting of others, the Human Being would no longer have needed a language through which she can communicate with its peers?

Communication is the most important means which the human being as a member of a society must fulfill.

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Let no one believe that if the human being had chosen the path of restrictiveness that characterizes it in its essence the most would not have been a social being.

It would certainly have remained a much more social being than it is now, given that at that time the being instead of being pushed from the social center to the periphery, as it happens in this damn dream of the Illusion of Life called Competitiveness, she would to have been attracted precisely toward the social center, becoming a truly social being and not an neosocial human being, frustrated, confused and alienated as at present.

Therefore it would have needed language, even a language of words, but I want to emphasize that that language would no longer have looked like the decadent language of today, but would have been a single language given by the true spiritual part of Man, by the divine from self.

Such language would have helped society not to go through the darkness of the dark years when human beings were the slaves of their own society in a poisoned aquarium of Competitiveness.

However, Competitiveness is a fundamental characteristic of the human being.

In this case, should it be removed and incriminated as such?

No way.

The poisoned aquarium with the name of society you will not break it if you remove the fundamental characteristic of Competitiveness of the human being, but you will break him knowing how to direct this Competitiveness towards the good, and the highlighting the Restrictiveness that must become the first violin in the process of essentialization of the other fundamental characteristics.

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That is why Competitiveness must be turned from its wrong path and directed towards the inside of the human being, in order to become first competitive its own restrictiveness with Man himself and then with the society around him, understanding that everything is a dream subject to the Illusion of Life, even and, the will of Man.

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Thus Man will become stronger and his vital energies will no longer be wasted towards performing of some actions that have no meaning in the plane of his existence.

Dear readers, to you know, that no matter how great you become in life and no matter how many material goods you acquire, even if everyone gets to your feet, you would realize that they are all, nothing and then you will realize the wrong path that you chose it, following, the social alienation.

If, a psychiatrist would be obligated to analyze society as a whole, even the most "modern" society today, he would certainly consider it a sick, schizophrenic society, which in its alienation destroys so many lives.

Is this the destiny of mankind?

If we talk about the past, we can say yes, because everything that is past cannot be changed, but the future?

If the past destiny of mankind consisted in its serious, schizophrenic illness, I do not think that the destiny of the future of this humanity will be the same.

Surely, mankind will recover, because the being will eventually have to find its true path to what characterizes it the most, namely the Restrictiveness.

It is all the more astonishing how the Restrictiveness, this amazing fundamental characteristic of

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the human being appears to us in this way, that is, restrictive, precisely because we are poisoned by the schizophrenic alienation of this society that keeps us in its aquarium with fetid water.

If, we would really understand, in what consists this Restrictiveness and if we followed it to the depths of our soul, we would realize that, as restrictive as it seemed to us, looking at it from the sick society, it is in fact a characteristic of our good, the only characteristic by which we can truly know ourselves and on its basis we will find again the divine lost from us.

Why did I say the only characteristic, because in quality of basic characteristic, all the others must be sifted only through its prism, and not as it happens today through the prism of Competitiveness, dethroning the Restrictiveness, in a word dethroning Man himself and putting in his place money, the important representative of Competitiveness.

To put money in the place of Man is the equivalent, with the replacement of the self of each individual with the money.

Thus Man, instead of knowing himself and approaching himself in order to be happy, he will know money, trying to approach money in order to be happy.

Thus he will train even more in his own alienation from himself.

The worst path that human being could choose was this of the wrong use of Competitiveness to its detriment.

If she had chosen any other path of any other fundamental characteristic, the human being would not have reached this dead end of his own history.

The essentialization of Competitiveness has brought the money to the title of king of souls, but as bizarre as it may seem, whatever has a beginning, has and an end, like

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the money that has reached the dirty peak of its existence, tends toward decline, because the human being through his very fundamental quality of Essentiality can thus essentialize the plans of its own existence, so that absolutely anything reached in an absolute peak, if it does no longer ascend it will have to descend.

This is happening with the bad money.

How to money descend from a world social hierarchy, on the criteria of which administrative systems and multinational economic empires have been consolidated?

This thing would be, a nothing, compared to his dethronement within each Man, and his replacement with what Man actually needs, with the human within himself.

Replacing money can not be done than through themselves, by the fact that once reach the top of the mountain, they have no longer where to climb, and the Competitiveness system that perched them there suddenly becomes immune and loses any trace of sap, as long as the mountain is over, and beyond the peak they have no longer where to climb, a basic characteristic of Competitiveness, the ascent to an imaginary peak.

Through its human essence, the fundamental Competitive quality can only exist if it transcends to a new peak, and if it fails to do so, it immediately transforms into another fundamental characteristic, slowly disappearing.

If until now money was the basic instrument of Competitiveness on the basis of which she worked, now that the climb is over will it be able to choose another instrument?

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Man through his capacity, of essentialization and assigning through this essentialization of the substrate of a characteristic for all other remaining, will have to replace and the substrate of the Competitiveness on which all other characteristics are mirrored with that of Restrictiveness, and then it is understood that money will have to be taken out from the Competitiveness scene, that will have to operate under other auspices, no longer being a fundamental quality of substrate, but one which, is mirrored in this substrate.

How will the money be removed from the scene and which will be the basic socio-political changes of the future?

I stated above that the money will not be able to be taken off the scene, by none other, than by themselves, and for this the institutions necessary for such a change will be gradually formed.

If, the money would remain in a world where Competitiveness will no longer be the substrate in which to mirror the other fundamental characteristics, and its Competitiveness will be diverted to Restrictiveness, which will in turn become competitive compared to the human soul in itself?

Such a scenario is impossible, not because money would not want this, because money holds through its diabolical power even today billions of souls, in an atrocious and inhuman dictatorship, but, because money losing its own essence of value, through Competitiveness, would be the opposite of what it is now, from an atrocious and devouring beast it would turn into a poor dog left by its master somewhere in a field.

Rather than such a pathetic image, I am convinced that its most desired destination is certainly total

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extermination, and with it, the passing into oblivion of the greatest nightmare in human history.

Even if we, with today's mind brutified by the money that dwells in our souls, we would think that with the redirection of Competitiveness to Restrictiveness, they will take place in addition to wonderful transformations of the human being and incalculable losses, such as great riches, which, they had hitherto given the splendor of the history of the worlds.

These great riches were great only for some very few, and for others, they not expressed, nothing than the great sufferings endured over time.

Returning to the way the transition will be made, from money to a world that is truly normal for the human being, I said above, that money being so strong, this transition will be made, also through money.

First of all, through the richest and most influential people on this planet.

It is no coincidence that the Bilderberg Group was founded, which, although it had completely different perspectives at the time of the first meetings, being mainly focused on the issue of the Cold War of that period, little by little, unwillingly, he realizes that the most important factor for the human being in particular and for humanity in general is globalization.

Through globalization, the administrative structures of the world economies will be gradually removed, receiving an increasingly accentuated perspective of globalization, structures that show that we are approaching the top of the mountain where money had to climb and that more than that they will no longer have where to climb.

Globalization is very important, as all the administrative-economic structures of power are the multimillenary historical vassals of the money.

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Disappearing, these vassal, will speed and the disappearance of the money.

The fact that at the meetings of this Bilderberg Group, are invited, the most influential people from different sectors of activity, bankers, financiers, industrialists, politicians, does nothing but show us, that money is trying from a social point of view to do everything possible to maintain this peak, but even these enormous efforts to globalize and maintain the king of our stolen souls, on his throne made of the riches of the suffering of the peoples, show us that the end is near.

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Economies have taken precedence over politics, which indicates that, the money, in their substrate become more and more rapacious, no longer satisfied with the world power they have, but they want to outdo themselves, which heralds, their end.

Of course, when I talk about the end of money, it will not happen neither immediately and nor overnight, but over a considerable period of time, but what I am mentioning here are the causes and the process itself that determines such an evolution.

As paradoxical as it may seem, the money are the ones that without their will will lead, precisely through their rapacity, to the formation of the first global economic system, which will gradually globalize the vision of the human being, both about itself and its social dimension but especially spiritual.

This globalization, of economic origin, will lead to the globalization, of political origin, by the affiliation, of the less economically strong states to the stronger ones, a process that will continue in the following centuries and

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that will lead to the creation of the first world terrestrial state.

This will be the supreme moment of humanity when for the first time since the creation of social levels and structures, it will overcome the prejudices and anxieties originally created, also by money and will finally manage to detach itself from its troubled and sad past, sprinkled with wars, of all kinds, led for the supremacy of the dethroned king who believed himself to be eternal: the money!

As much as we would like to give wars the aura of sacredness to find a worthy reason for the death of so many poor people who were there to defend one or more domains of the same, money which were fighting, they with themselves, instead to they let the human being fight with itself, it is impossible.

Even if in the middle it is about the defense of some territorial administrative units as countries or domains of some tribes, etc.

All these were structured, in this way also, due to the money or what they represented and represent even if there were times when they did not exist in the form known today as banknotes and coins.

Even the most popular ethnological habits are due to this king of suffering.

Families, tribes, regions, other and other administrative units were formed by belonging at the richest one who possessed servants fit to worship him but also to they guard his fortunes.

This is how the love of earth was born!

The human being let money fight in its place, instead of, as, Man to fight with himself by his restrictive nature.

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Thus arose the multitude of wars that have brought so many casualties throughout history.

If Man had understood that it was necessary to fight with himself and not with other people, if he had understood that this was one of his purposes in this world, he would never have been defeated by the wars which, instead of exalting Man, they have humiliated him and deepened him even more in his historical impasse, towards alienation of self.

Therefore, the human being must essentialize the so-called reality given by the Illusion of Life through the prism of its fundamental characteristics, but the characteristic of the restrictiveness must always become her essentializing substrate.

Why?

Due primarily to the fact that any essentialization process must occur according to an essentializing substrate according to which this process can take place.

Without this essentializing substrate, the whole process is compromised.

I have said many times why the human being is eminently restrictive.

Moreover, not only the human being is subject to this characteristic which must reign as being the main one in the area of all other characteristics, but all other beings regardless of their nature.

This fact is due to the mode of existence of a being, since every being is a part, an individual that subsists in a community composed of several such individuals, so, beings which together, make up another being, namely the social being, which will it took on the face and likeness of the beings that make it up.

If they have their hideous part, hidden, then and the social being will have the same part, only that this time it

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will no longer be hidden behind false modesty or interests, but all this hideousness will overflow on beings creating emanations of social alienation and self-alienation to most beings who will be in that society but who do not fully possess that hideous face hidden which some members of society possess.

Even if these hideous people are in a much smaller number than the members that make up the society, through their smallness of soul they manage to poison the whole society as if their number were the first, bringing confusion, alienation and anguish to its members, who do not have this hideous face.

For this reason, the human being must first be restrictive with herself and then with the society in which she coexists.

The first form of restrictiveness, we named it, individual restrictiveness and the second form, social restrictiveness.

For beginning it is good to we start with individual restrictiveness and see which of the fundamental characteristics determined it, how these characteristics were determined and what is the order of their determination or self-determination and also to what extent they influenced the character, of the human being, from the point of view of its historical dimension.

Then we will be able to discuss the characteristic of social restrictiveness which is a sum of individual restrictivities.

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The individual restrictiveness is the fundamental characteristic of the being to share itself and the distance from society through a sum of positive or negative qualities

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which that being possesses them by its nature of to give dimensionality through the Illusion of Life to both knowledge and unknowledge of any nature.

This is done by the being's capacity to determine a whole of herself through which she represents herself and which becomes an inalienable part of it, but to which she in turn confers all kinds of structural qualities due to its fundamental characteristics.

Well, and these characteristics are due to the Illusion of Life, which, as I wrote in Coaxialism, begins once with the appearance of the Person, of her Personalizations whose sum forms the Notion in which these are reflected receiving each Personalization in part, a certain Notion.

As amazing as it may seem, all the fundamental characteristics of being are nothing else but a number of notions passed of course through the filter of the Illusion of Life and which reflect themselves on the being.

Any element of Knowledge, as are these fundamental characteristics of the being, is each in part, a Notion of a Personalization?

This means that every word utters the human being, being a certain Notion it is possessed by a certain Personalization and thus within the Notion of that word are infinite worlds and universes?

NOT! I say it and I repeat it that in no case.

The elements of Knowledge are not equivalent to the elements of language, even if both are possessed by a notion in itself.

The elements of Knowledge are Notions where each in part is possessed by a certain Personalization.

Words are part of the elements of human language, for example.

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They, in quality of elements of the Knowledge are reduced to language.

Thus, notions such as house, road, root, buds, etc, are not distinct notions of some Personalizations nor of the Elements of Knowledge.

They are nothing but notions of language through which the being can communicate on an individual, spiritual, social and metaphysical level first of all with himself and then with the members of society, even if in today's sick society the being communicates first of all with the members of society and then with itself what undoubtedly leads to alienation of self.

When we use these notions of language we do nothing but reflect through our spiritual capacity given by the fundamental characteristics, the Elements of Knowledge, transposed transcendently through the Illusion of Life into elements of our language, but, where, each in part, has a much diminished and changed meaning, precisely because of the Illusion of Life that I mentioned and last but not least due to the way of structuralization of these elements of Knowledge, due to the nature of the human being, which can not do, nothing, than to use a single element from these, to generalize it and through it to reflect all the other elements.

All these are due to the syncretic nature of the human being, a nature that cannot exist as the being itself, if diversity is not filtered through the unity of the uniqueness.

Thus when we use the word language, the language itself becomes a Notion that like the Existence can have its worlds and Universes, but in reality this notion itself is not a language but the face of a Personalization of the Person that is received by, the human being, as a filter through whose sieve, all the other Notions can be sifted.

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How can all other notions be sifted when words of language such as those just mentioned are not considered as being Notions of some Personalizations of the Person?

This is due to the semantic differentiation of notions, according to the following structure.

Language itself is a Notion but not and the structuralization of this Notion which are the words, even if this structuralization is a pale reflection, filtered by the Illusion of Life of the true Notions of the Personalizations of the Person.

The structure of the Notion of language are the words.

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Any structure of a Notion cannot be the Notion itself, but its characteristics of to determine itself.

These characteristics consist in the number of words, in their meanings and last but not least in their ability to coagulate structures of some exceptional creations. Here I refer to literary, scientific, philosophical works, etc.

However anyone can say that he does not understand, how namely the words within the Notion of Language are not Notions of some Personalizations, but words within the same language can become Notions of some Personalizations, among which I would mention Existence, Personalization and Non-Existence.

Personalization can belong to Existence, but it can also belong to Non-Existence or other Personalizations, where each in part completes only a single element of Knowledge.

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Thus, Personalization cannot be considered, nor she, as a distinct element of Knowledge than associated to other distinct elements.

Therefore we know only two distinct elements of Knowledge: the Existence and Non-Existence.

But, the language?

In the totality of its notions of structure, which are the words, could not be a distinct element of knowledge?

If so far I have let it be understood that, from the point of view of its whole it could be such an element, this time we have reached the stage where we can attribute the language to another structure, namely to the Existence.

Language first of all exists as such and it together with all its structural baggage belongs to Existence, therefore we cannot say that it is an element of Knowledge in pure state as are those that each in part define a Notion of a Personalization.

Eventually we came to define only two elements in pure state of the Knowledge that we can identify to some extent.

However, what exactly can we identify?

Can we identify Non-Existence?

Yes, I will answer insofar as a thing or phenomenon does not exist.

But the non-existence of that thing or phenomenon, do we not realize it through the prism of Existence?

When we say that that mountain does not exist, in fact we do not refer to existence, so to the possibility that that mountain exists first of all and when before us, the mountain does not appear, so it does not belong to the ideational Existence, we say that it is not?

So even when we invoke Non-Existence, we do so through Existence, as the only pure element of Knowledge that is given to us to know him to some extent.

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In reality we do NOT know what Non-Existence really is, because whenever we try to find this out, the veil of Existence in which we unfold our own existence as a being, is left heavy over the mind of our being.

In conclusion, all we really know is that we exist.

Language is an Illusory way, bathed by the Illusion of Life, which reminds us somewhat more closely about what lies behind Existence, about the Notion and Notions of Personalizations, where each is reflected in the other thus realizing a Universal language, transcendental, of the pure elements of Knowledge, which is reflected to a small extent much deformed and at the level of the language of the human being giving it its divine characteristic, through the Creativity of its own language.

In this case I am referring to the Person and its Personalizations, where their Universal language given by the pure elements of Knowledge, communicates in the most varied forms possible.

As I have already stated, language is not only that of the words but can be of the colors, signs, sounds, etc.

Even musical language is a language that can be much more evolved than that of words, for example.

Returning to the individual restrictiveness of the being, we notice that it is due to its reporting to everything that means first of all non-being.

This is due to its own language, through which whatever it would do, both subconsciously and consciously to a certain extent, the being is in a continuous reporting to itself through itself and for itself, based on a single element known in reality, from the whole language of the words, colors, sounds and other types of language.

This phrase is "I Exist", through this, the being self-Restricts itself compared to everything around it that automatically receives the name of environment.

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The environment for the being is by no means a stranger to which she is reported, but an extension of its social and vital functions through which the being in its capacity as a restrictive element is carried out.

The individual restrictiveness is primarily due to language.

Due to the fact that Man knows only one element of Universal knowledge in reality, and that element is the Existence, or all that can be distinguished through its veil, the forms or compositions of other elements of Universal knowledge, which, no matter how much we would like to know them, they are distorted to us in a way that has nothing to do with the respective element, than his own distortion.

This distortion is due to Existence, mainly, and to the Illusion of Life, in second plan.

Once we know, as being the closest element of reality Existence, under the impulse of which we spend our days and she is only one element from the infinity of elements of knowledge given by the infinity of notions, of the infinity of the Personalizations, and how, each notion of each Personalization, in part, is an element of universal knowledge, this means that what we know close to Notional Truth (see the Coaxialism) is precisely, the Personalization of Existence, or better said its Notion.

It makes us see all the other elements of knowledge as they are presented to us.

This fact determines us to understand the uniqueness and individuality of each being in part.

If we would have been given the possibility to know two or more elements just as we are given the opportunity

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to know Existence, then the being would be completely and utterly different.

It would no longer be a being which to possess an individual restrictivity, but only a social one and the meanings in such a Universe would receive a completely different turn.

The individual restrictiveness determines the human being, in this case, to always reports itself to Transformation into nothingness, but once with this, to succeed also the dimensioning of its own life.

Because, only, reported to death, does Man know that he lives.

If it weren't, death, it wouldn't be nor the life.

Thus the human being is a being, par excellence, restrictively individual.

Being restrictively individual due to the only known element, however she has the capacity for essentialization, capacity due to the Transformation into nothingness and more than that, of the Neotransformation into nothingness, because through the Transformation into nothingness, the being relates to death, and through the Neotransformation into nothingness, she understands that death is nothing but a new state through which Man passes just like life or what was before of it, that is, before it was born.

It has been before, Man or animal, plant or anything else, it can be seen in the intrauterine formation phase of the newborn when first of all it has the shape of a tadpole, and from its tail it will form its legs.

This amphibious form reminds of Man's more distant past, when reptiles ruled this world, remaining an ancient landmark of biological evolution.

Thus, somewhere, sometime, on this planet, the souls of other entities also passed through the amphibious phase.

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What is important is that they were not human.

The Essentialization consists in the reporting the human being to both to the Transformation into nothingness, from a conscious point of view, and to the Neotransformation into nothingness, from a subconscious point of view.

Life of the human being does not occur only consciously, but especially subconsciously.

The conscious and the subconscious are the two landmarks in the life of Man that have the endings and are based on Transformation into nothingness (conscious) and Neotransformation into nothingness (subconscious).

A form of Neotransformation into nothingness is also that tadpole from the intrauterine phase, but it is a form through which what we know to be biological in this dream given by the Illusion of Life shows us that we were from this point of view, great attention, not from another, the respective amphibian.

Why I drew attention to a certain point of view is the fact that even if the booming biological form of its construction hints at certain genetic traces of an atavistic past, this does not mean that and the soul of the human being has that atavistic status, thus historically dimensioned.

No way.

This world like all other worlds in which the temporal or spatial dimensions are projected or in the case of other worlds, other and other dimensions, which do not belong to the respective worlds, but only, are reflected in them, are transient worlds, in which can exist not only a beginning or an end, but several such beginnings or ends in which each has its own opposite.

Due to the essentialization and therefore of the characteristic of Essentiality of the human being, Man can

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define two forms of his basic fundamental characteristic, which is the Restrictiveness, thus defining individual restrictivity and social restrictivity.

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The restrictiveness itself is due to the knowledge of a single element from the Universal Knowledge, Existence, thus becoming restrictive to the fact that it sees all the other elements through its veil.

But due to its characteristic, the Essentiality, Man succeeds to essentialize this knowledge of a single element, and to report it to both his conscious through Transformation into nothingness and the subconscious through Neotransformation into nothingness, thus proving an individual restrictiveness through Transformation into nothingness and a social restrictiveness through Neotransformation into nothingness.

Individual restrictiveness through Transformation into nothingness is born due to the fact that Transformation into nothingness reports Man as an individual to death, as nothingness, while social restrictivity is due to the fact that Man relates himself as an individual to Neotransformation into nothingness, which actually become a world of the subconscious full of a multitude of other and other elements both from the atavistic past of certain domains through which Man is informed, but especially from the equally fascinating future in which Man wants to get lost, trying to define as much as possible and his restrictive status.

This urges him to become a social being.

What determines the Demiurgical character of Man?

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Is his ability to essentialize through abstraction certain relevant aspects of existence?

Exact.

Man builds by essentialization first of all his own abstract Universe and then to try to give it material connotations.

The whole creation of mankind was first and foremost an abstractization in the minds of men to later materialize in what we know exists.

I wonder, the abstractization does not belong to existence?

What is the boundary between Existence and its opposite, Non-Existence?

And the abstractizations belong to Existence, because they exist in the mind of the human being, even if they do not have a garment of a material nature.

Not even the material garment is not like that than in our senses, because all this garment would change immediately if our senses would changed.

In fact, matter exists only in our imagination, being a simple dream just like everything around us.

Then what namely is true in all this false world?

In order to answer such a question, we must first understand what is false in order to be able to make the difference between false and true.

Is our existence false or Existence itself?

Are our thoughts false or their existence?

Is our language false, or its existence, like the series of these questions can go on indefinitely.

If Existence as a Notion of a Personalization, would be false, then does it mean that and our existence as human beings is false?

First of all, Existence in its quality of Notion of a Personalization is false only insofar as each Notion of a

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Personalization in part, completes by its truth the Illusion, even if at that level it is not the case to speak of the Illusion of Life.

Thus the Truth determines the Illusion.

This indicates that only the Illusion is the true one.

However, the Illusion is a truth in itself, a truth of the Illusion itself.

Therefore, every Notion, of the Personalizations that completes the Illusion is a Truth, a pure word of the Language that I can call: the Universal Pure Language.

This state of things can transfer at the level of the existence of the human being?

As I have stated so far, only one element from this infinity of elements of Universal Pure Language is known to the human being, namely the Existence.

All the other elements that come to our consciousness, and which we use all our life to complete our abstract Universe are elements that have their root in the elements of the Universal Pure Language, but they reach us very distorted, so that their initial meaning is much changed from the one we will give, because the human being has not access than to one element or we can call it even the word of the Universal Pure Language.

Can you imagine what would be if human being would know two or more words from this language?

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Certainly Man would be a totally changed being compared to the pale image he possesses today.

If the human being would know more words than one from the Universal Pure Language, where each word in part can be interpreted as being a Notion of a

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Personalization, then the Logical Coefficient 2 of Man, good-bad, beautiful-ugly, would be more evolved?

I mean, next to good-bad, would there be a third or fourth opposite?

This question is perhaps the most important and crucial question of philosophy from its beginnings to the present day.

In order to change the number of the Logical Coefficient, the inner world of the human being will have to be totally changed, so that in addition to two opposites to be and a third or a fourth.

If the human being would know at least one more word in addition to the only word which she knows it, namely Existence, from the Universal Pure Language, not only that Man would think with more than two opposites, but their number would be equivalent with the number of new words known multiplied by 2?

Why multiplied by 2?

Because if with a single word of the Universal Pure Language the human being will be able to operate with two opposites, to a second word it will be able to operate with four, and to a third with six, the number of opposites being equivalent to the number of known words within the Universal Pure Language?

NOT! Definitely not!

I say this because the whole Logic is based on Existence and is reported to Non-Existence through the capacity of Transformation into nothingness of the human being.

In order to be able to think with more than two opposites, as it happens in our world, we will have to understand even more deeply the only known word of Universal Pure Language.

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This fact means that we know the Existence, but not enough, to be able to think with at least three or four opposite?

This is my answer.

The profoundness of this word is so vast that those who would know her entirely could think with an infinity of opposites, having an infinity of Logical Coefficients and not only two.

We know Existence, only that what we know from it are only two percent of an infinity.

We can't operate, not even mathematically, with percentages from infinity, because we do not know exactly where it begins, and where the infinity ends.

All we know, and that is a good thing, is that infinity exists and that it belongs to Existence.

Therefore the whole Logic belongs only and only to Existence even if it relates to its only opposite known by Man, Non-Existence.

To the above question, whether our existence is false or not, I can say YES!

Once we know only two percent, and these are reported to an infinity which we do not understand, two percent from the only one word of Universal Pure Language, our existence is a fake of our own life, a fake that somewhere, sometime could be erased with the sponge of the Neotransformation into nothingness.

Therefore the world we live, see and feel is a false world.

Yesterday I saw on a curtain an insect coming from somewhere in the garden.

I looked at it and immediately, the idea came to me to associate it with the destiny of the human being.

Why?

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Because the insect probably had no idea she was on a curtain in my office, as neither do we humans, in reality, don't know, in every moment, where exactly we are and what we do, even though we have a self-consciousness lying that tells us we are masters on ourselves.

What a big lie.

Wanting to take her off the curtain and throw her in the garden, I crushed her against my will.

This is how the event that occurs through the unknown is born, this is how the Ineffable, Fate or Destiny appears?

If the insect had been aware that she was on my curtain, she would have realized the danger lurking around her and she would have flown alone in the garden.

How many dangers does Man not realize?

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How many times does he not blame "so it was to be" or other such expressions that denote helplessness, but and more the falsity of life which this unconscious who believes himself to be the great conqueror of the planet, lives?

Like the insect in the example above, how many times do we not find ourselves without realizing on such a curtain?

Do we know that we are on the verge of death when everything seems to be going well and suddenly, suddenly, death appears suddenly, as in the case of the insect?

Was this the ineffable destiny of the insect?

If I had not wanted to throw her in the garden, would she have died then?

Certainly not.

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Thus, if the insect had been aware of the danger that guarded it, it would not have died.

You realize how many dangers we humans suffer once we live a false life, and our true life is lived, decided and seen by other spheres, just like I saw that snippet from the life of the insect.

Once I have answered the question about the falsity of our existence, we can now move on to what it would mean if we knew at least one second word from within the Universal Pure Language, words formed from the Notions of the Personalizations of Person (see the Coaxialism).

I have shown what it would mean if we knew Existence fully, and that the deeper we will know Existence, the more we will be able to ascend on the hierarchical scale of the Logical Coefficients, from 2, as we have at present to infinity, when we will know entirely the infinity of Existence.

Think that the whole Logic with its infinity of Logical Coefficients belongs only to Existence.

When another word will appear in addition from within the Universal Pure Language, will pass from the infinity of Logical Coefficients to the Antilogical Coefficients, as I called them, since they operate with Non-Existence, and these will have an infinity of such Antilogical Coefficients, if what we define as being infinity, can still be called in that case, then at the appearance of the third word new forms of structuralization of the Knowledge will appear, forms which it would be improper to call them Logical Coefficients, since in that context they have nothing in common with the Logic given by Existence, etc.

The number of words within the Universal Pure Language is infinite, so one can realize how vast this process of the Knowledge can be.

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But beware, when I said that the number of these words can be infinite, I did so only from the point of view of Existence and not of another word, because we can speak about infinity only through this divine word of the Universal Pure Language and not through other words.

Returning to the question above in which I asked myself if our thoughts are false or their existence, we must first remember that our life in this world is false, that not only do we not know the truth about ourselves without knowing who we are but not even we cannot defend ourselves in the face of vicissitudes that we go through without knowing where we are treading, just as in the above example of the insect.

Once we don't know all these, what namely are our thoughts, than some musicians playing false chords in the famous aria of Existence?

No, in no case, the existence of musicians is not false, instead the chords with which they sing the aria of Existence are false.

Musicians (thoughts) cannot be false, because neither Existence itself is not false, it being not, nothing else but a divine word of the Universal Pure Language, from which we know infinitely little, but which tries to reveal itself to us in the most paradisiacal images, only that it was not enough that we have such a low capacity to understand it, on top of that we also took it on a wrong historical path, choosing Competitiveness instead of Restrictiveness, in a word the inferno instead of the paradise.

The truth is that even from inferno you can see paradise if you really want this, and paradise brought to inferno has a shine that seems more pronounced than on its own territory.

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Thus, the existence of thoughts is not false, but is false, only what those thoughts represent and think .

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So the language of the human being is a false language, which does not at all represent the truth through its signs.

This desideratum leads to the fact that the demiurgity of the human being is necessary, through the hope that once and for all the whole subconscious falsity of human language will be revealed not only on a social level but especially on an individual one.

The fundamental characteristic of Demiurgity is reflected in the world with Logical Coefficient 2, as is our world through the sinusoidal, top - down, which is nothing but another approach to good and evil.

This sinusoidal is the one that determines and is at the same time the basis of the fundamental characteristic of Demiurgity of the human being.

Absolutely everything is sinusoidal in the human world.

The Society as well as the life of Man itself is sinusoidal with ascents, but also with descents.

The Demiurgity is the one who wants to build new and new landmarks so that its sinusoid can reach new heights.

This is the aspect is the one that will lead eventually to the salvation of mankind from its Original Sin, that of trying the ways, choosing the evil path of Competitiveness instead of the right path of Restrictiveness.

Instead, the sinusoid of Demiurgity is the one that will save Humanity in the end.

How?

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By its very ability to determine an ever-changing trend of social images, reaching its peak, with the Bilderberg Group, which is the first and most important step towards the definitive change of the trend, which until now was that of the statehood in a clear trend of globalization.

Even if by rudimentary means at the beginning, important is the tendency of this group, to create a world state in the end.

I am more than convinced that if mankind had taken the right path at the beginning of its history, it would have had a single language and a single world state, and religion would not have existed, being replaced by the Spiritualism of each Man in part.

But starting from the current phase, in which over millennia, have been wrong, first of all it will be possible to globalize the interests and needs of humanity, even if they have a paltry substrate or not.

Once globalized through transnational companies and various international bodies, the globalization of states will follow, first by the affiliation of the least economically strong, the most powerful and finally by uniting all states into a world state which to possess a single world economy.

Religions were created millennia ago, also because of the wrong path that mankind was on, and therefore the transition to their change will be made gradually, by bringing the human being closer to himself and not to the self of any prophet or God claimed on Earth.

This will not be done overnight, but at first just like the states and religions will unite, and will eventually receive new and new valences of new sciences and discoveries that will change the way people think, slowly transforming and their relationship to divinity.

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It will eventually come to a world religion that instead of disappearing will receive a deep philosophical character, making references to the religions from the mankind's millennial past only in the form of parables or teachings, because we must recognize that religions have sifted the human suffering through their thick sieve, which replaced the human being, removing her from its lost self and even more, substituting her for a prophet or saint who took the place of the self, for Man.

This replacement of Man with a saint or a prophet also has its sublime part, since much of what Man should have thought about himself is done by the saint or the prophet about what should be done, leaving Man satisfied with the advice received, but without to he understand that that advice should have sprung at first, from itself and not from the words of another, because what matters most is not who exactly listens to the respective words, but who says them.

The one who tells them frees himself through them from an older pus that dwells in himself, the pus of Competitiveness, and what is more important is that Man, to take that pus out of him and not to get dirty with the pus of others.

I wrote in *The Origin of God* that once the World Government and the World Religion were created, there would be no more wars on this planet.

It is very true, if we understand by war the fight between two camps, when the weapons begin to speak.

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In that book I did not refer to Man's most miserable war with himself, which starts from its most generalized and grossest phase at the same time, in the form of

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economic war, reaching a multitude of other and other representations, until the incessant war of Man with himself.

All this cannot in any way be removed, neither within a world state which to possess a world religion.

Yes, religious wars can be eliminated, but not those of Competitiveness.

Yes, religious wars will can be eliminated, but not those of Competitiveness.

Man will remove war forever, only when in the depths of his soul he will understand once and for all, the wrong WAY which he once took in the mists of his history, and which is the WAY of Competitiveness, which he will have to replace with that of Restrictiveness.

If the human being will not do this, she will self-destruct.

This is the path that will have to follow, even if the achievement of this desideratum will be done with the extermination of a smaller or larger number of people, who will not want to deviate in any way from the path of Competitiveness, because thus they will lose much of their control over other human beings who have been subordinate to them until then.

If a "fraternal" agreement is reached again, this will lead to the self-extermination of all mankind, but not before as our descendants of our descendants, go through some insurmountable misfortunes and catastrophes, due to the cursed path of Competitiveness.

The Demiurgity is the de facto savior of mankind due to its sinusoidal characteristic.

If it did not have this sinusoid, which in the most tense moments leads to a change of meaning of the society whether he is conscious or subconscious, known or unknown.

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The Bilderberg Group without realizing, that in the moments when it discussed an economic counterweight of the West in relation to socialist states of the Eastern bloc, the humanity was living perhaps the beginning of its most uplifting moment, namely the moment when for the human being finally began the inverse count toward the changing the wrong PATH she was on.

Even if this group is made up of those who can change the destinies of billions of people today, of those who hold the Money, as paradoxical as it may seem, precisely they are the ones who will turn humanity away from what they are today and from what they hold in present: the Money.

Therefore, no matter how sad and deluded Man would be, no matter how poor or submissive, no matter how non-free or constrained, no matter how disappointed or desperate, he may, in spite of all these things, make only one, which can put them all under the balance of its certainties or uncertainties. This magical thing, is to HOPE!

Hope never dies and cannot be constrained by anyone, because it always represents a new possibility, a new chance, a new impetus.

This is the mother of the Demiurgity, through which, the human being has built empires to finally burn them with its own suffering, built the seven miracles, built altars and religions, fabulous discoveries in all domains that were built through hope.

All these uplifting constructions were built with the hope of lasting, finally burned by so much suffering, will be demolished with the same hope for to be built in their place other and other buildings which will also be burned by the same suffering of their own builders, if Man will not know how to finally choose the true path, the one that will bring him even closer to himself, the Path of

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Restrictiveness, through which Man will forget the millennial humiliation of what it means to choose the wrong path.

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A true reality of what surrounds us does not exist and will never exist.

Everything is a dream that distorts our Awareness due to the Mirror of Death in which we look at us whole Life, the Mirror to which we relate in order to know just as distorted what Life is.

But in order to know what Life is, we must look at the World of Death in which we live.

We are born to live each our own Death!

Absolutely everything depends on the Logical Coefficient through which we think, Coefficient that shows us the world depending on him and in no case us, which, we are nothing else, and not even, as much as the smoke of a cigarette, taken toward nowhere.

With such a low Logical Coefficient, we do not even know and will never know, what namely is the Knowledge or Awareness, because to find out this we should have had a Logical Coefficient greater than 2, and not 2 as at present, and then we would at least get closer to what Knowledge can be, learning more from this Word of the Universal Pure Language which is Existence.

Why all these?

Because in order to know what Knowledge is, we should know what Non-knowledge is, just as in order to know what the Nothingness is, we should know what Neo-Nothingness is.

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Man is subliminally but especially subconsciously aware of Life, or what he thinks that is Life, but which is part of his Death.

His whole Life of Death, Man relates to Nothingness, as his whole Life through Knowledge relates to Non-Knowledge.

Thus Knowledge becomes Life, and Non-Knowledge becomes the Nothingness.

In order to understand his Life, Man should Know it, first of all.

In order to be able to Know her, he should know what Non-knowledge is, as well as alongside the Life of its Death, he should Know the Nothingness.

Man cannot Know the Non-Knowledge (the Nothingness) to which Knowledge is reported, nor the Nothingness (the Non-Knowledge) to which his whole Life is reported, due to the fact that does not let him, the Logical Coefficient 2, which is too low for this desideratum.

I say this because, in order to Know the Non-Knowledge (the Nothingness), one should Know the opposite of Nothingness, which is the Neo-Nothingness, or at least to be able to be reported blindly to it just as Man relates to Nothingness during his Life, in Death, on Earth.

I say this because once the opposite of the Nothingness is Known, the Nothingness becomes Known in itself and therefore, being the rapporteur of the Knowledge, or the one at which the Knowledge is reported and this one would become Known.

As long as the one, at which, the Knowledge is reported, is not Known, being the Nothingness for Man, neither Knowledge is not Known.

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In order for Man to be able to be reported alongside Nothingness, and at the Neo-Nothingness, he would need at least a Logical Coefficient 3, since through Logical Coefficient 2 he relates to Nothingness, and through 3, to Neo-Nothingness.

Even Logical Coefficient 3, if it would be Known by Man, would not allow him than to relate to the Neo-Nothingness, but never to Know him, than as being the Non-Knowledge or the Known Non-Knowledge, just as it is the Nothingness for Logical Coefficient 2, for the Neo-Nothingness to become Known Knowledge, it would be necessary to have at least a Logical Coefficient 4 in which next to Nothingness it could Know the Neo-Nothingness which it would report as being Known Knowledge at the opposed of the Neo-Nothingness, which would implicitly become the Known Non-Knowledge and the opposite of the opposite of the Neo-Nothingness, becoming the Unknown Non-Knowledge as is the Neo-Nothingness for Man.

Instead, by Logical Coefficient 5, he would also know the Opposite of the Neo-Nothingness as being Known Knowledge, being able to report to the opposite of the opposite of the Neo-Nothingness, which would become Known Non-Knowledge and only the opposite of the opposite of the opposite of the Neo-Nothingness would be Unknown Non-Knowledge, and the list of the examples could go on after this example infinitely.

I have defined Nothingness as being what is considered by the current Life as being Death, but which in reality can mean Life, and the current Life: Death!

Instead, the Neo-Nothingness as well as the Nothingness can be states in which the human Self will reach or from which it comes in this world - trap, in which it is in the present.

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I have said all this, because Man in this World of Death is both blind and deaf, not knowing where he is going or where he is coming from.

That is why he has the impression that everything is due to the Unforeseen, and only after looking in the past with the anger of his confused existence, does he realize that that Unforeseen was in fact a Destiny!

That he could have been written before birth, with the golden words of the Universal Pure Language, but that he does not have the ability to read these magical Words which define it including him, the one who in this World of Death considers himself "the master "of the planet, but which in reality is nothing but a whisper thrown at random by Destiny, in a cold late autumn evening.

The Awareness is not given to us to see it, probably, regardless of the Logical Coefficient, no matter how high would be this, because to Know the Awareness which is transformed into Knowledge by the Element - Mirror, would mean that this transformation to become either one identical with the Awareness, which would no longer be transformation, or one which to be able to determine what was reflected in the Mirror, in order to create on itself.

But, be careful, in conclusion, Man does not Know Knowledge because he thinks with the Logical Coefficient 2, of good-evil, beautiful-ugly, etc.

Which means that in order to Know, there should be at least a third one in addition to the two opposites, since next to Awareness-Knowledge there should be a third opposite that says what the other two are, or at least report the other two, to the third opposite.

Awareness is an Opposite of Knowledge, because is reflected by the Element - Mirror in a different form from Awareness itself.

Then what is an Opposite?

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Is it something totally, partially different or just has an unintelligible difference?

If it is unintelligible it means that the Awareness can never be Known, because if the difference is unintelligible, the Awareness cannot be transformed into "something" different, that is, into Knowledge.

Then how can it be Known through the Mirror?

Only now is the presence of Coaxiological Phenomenology necessary.

I do not believe that there is a "Pure Consciousness" of Logic, but only of the Universal Pure Language which is far above the Logic.

Not the Logic is the one that holds this Consciousness, but the Universal Pure Language.

Logic is only a simple tool by which Knowledge, is rendered to us in a way distorted by the Illusion of Life.

As at the level of Life- Nothingness- Neo-Nothingness, we can also in the case of the Logic to define the Logical (Life) or what we believe to be this, even if erroneously, the Antilogic (Nothingness) and the third opposite of Logic which can be represented by Neo-Nothingness, how, of course one can continue with this scale indefinitely.

How can you use Logic as making part from the Pure Consciousness, since it is nothing but the instrument by which Man thinks in this World of his Death?

But even here it can be a Logic in what we mean by Logic, even if it is subject to the Illusion of Life, and even if what it really represents is a fake.

Why fake?

Because it is very far from the Absolute Truth, known and used only by the Universal Pure Language, of which I have mentioned so many times, the only Language

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that through its diversity constitutes the Universal Pure Consciousness.

Even and this Logic of ours, being distorted, is a Logic?

For this we must first of all see what or who exactly holds the role of Element - Mirror for us humans, a role that "translates" our Awareness into Knowledge.

I have said so far that this role can be held by our own planet.

One of the questions is whether the planet is round, or the ocean in front of me is real, or why does water give life?

It is true for every Man that these questions may seem foolish, childish, and so simple that each of us might answer, but in a more detailed study we realize that we are approaching the Truth through our Coaxiological application, precisely through such childish questions.

Starting with the shape of the planet, this "round" reminds us first of all of the circle which from a geometric point of view is the most complex geometric figure having on its circumference an infinity of points.

Thus the circle is the main candidate, within this Illusion of Life that can geometrically represent the infinite, and the sphere the spatial representation of this infinity.

To what exactly Man is reported, in quality of finite, than to infinity.

Starting from the second example with water, why precisely is water the one that gives life, and the ocean or what we see as being real in this world is really real?

In this regard I have said several times that no, because everything is due to the Illusion of Life.

But isn't water the one that gives us the life?

What is the connection between water and life?

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We all know that the lack of water leads to the disappearance of life and that living organisms have appreciable amounts of water in their structure, water that helps the functioning of biological processes within them.

In the immediate image, the idea appears that every living organism is a machine, which works following certain processes.

And so it is, fact which leads us to think that we have the Knowledge (as she is, due to the Illusion of Life), that Life is in the water, from which are made up of the living organisms that function according to certain well - established biological laws.

Only now does the relationship between water and law appear, and the law intervenes in quality of necessity, of element without which Life in this World of Death would be impossible.

In what consists, the largest necessary of a living organism for to survive?

In water.

More than anything he will need water.

What does water represent in this context of life?

A necessary, so a law.

It can be seen how, starting from the simplest questions, we arrive at the most crucial reflections of earthly logic.

If we think about its structure, we notice that it consists of two hydrogen atoms and one oxygen atom.

Hydrogen appears as the first element in Mendeleev's table.

Water as the first element that sustains life.

Is it just a resemblance? No way.

Thus, it means that, our Awareness is reflected to become Knowledge, first of all in the Mirror of Water within this Element - Mirror that is our planet.

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It may be that this Mirror is the one that gives us the Knowledge of this world and the deceptive Self-Consciousness, fact which not incidentally, make us see water as being she in herself a living organism.

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This way of looking at water makes us think of the application of the fact that water should be the living organism within this planet, that can know the Truth about us, thinking the "cleanest" in this world subjected to the Illusion of Life.

Thus water would become an organism, a huge being of this planet, which knows more than all of humanity together.

Not for nothing, since ancient times, has it been used so often in most religious rituals.

What I am saying now may seem to be in the domain of the fantastic and not the philosophical, but I want it to be considered only in quality of simple coaxiological application regarding the fact, where it can lead a simple question about a particular subject, which initially seemed a childish question.

The Element - Domain is the one that is constantly reflected in another Element - Domain which has in comparison with this, the quality of Mirror.

We humans reflect us, at the Element-Domain which is our planet, so our environment.

At what, do we relate in our lifetime?

To Death!

How?

By the reporting of everything we know, we will know or have known at the Nothingness.

Careful!

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At the Nothingness whose structure we do not Know, because no one can know what is within the Nothingness, but whose system we Know it, because we each Know that that is the Nothingness!

For Knowledge, the Nothingness can be seen and in quality of Non-Knowledge.

We all Know that that is Non-Knowledge.

It's just that everything stops at this level.

Do we know "something" about the Unknown Nothingness, totally, that is, Unknown both as a structure but especially as a system?

Not! That is the Neo-Nothingness.

The Neo-Nothingness is a Nothingness, of the Nothingness, to which even the Nothingness can relate and "see" him as being the Nothingness.

The Neo-Nothingness, reported to Knowledge, would be the Non-Knowledge of the Non-Knowledge which by generalized acceptance of denial of the negation should become, also, Knowledge, but it is not at all so in this case, since here we no longer operate with the elements of logic based on the Illusion of Life, but first of all on the elements of coaxiology based on opposites.

The third opposite will never be equivalent to the first, than if an infinity of other opposites takes place between the two, and at the level of the Neo-Nothingness, there can be no question.

Regarding the Neo-transformation into nothingness, this term has two meanings.

The first would be the one of opposite of the Nothingness and the second, of the state of "after" Life and "before" Life.

Why did we end up in this situation?

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The answer is simple, namely, through Death, the Man "sees" Nothingness, because he does not Know Death than seen through the prism of Life.

Man does not know what is beyond the "Wall of Death" the one that separates the true Death from Life.

For Man, "beyond" is synonymous with the Nothingness.

Therefore "beyond" is the Nothingness, but which and he must possess an opposite of his own, and that is the Neo-nothingness.

Man cannot conceive of a "World" in Nothingness, just as he cannot conceive what it means to lose definitively this "dream" which is called his own Life, because if he accepted this loss he would find no meaning of Life.

Therefore, Man believes in a World of Beyond because he believes in him, in the sense of his own existence.

But the World Beyond is highlighted to him as being the Nothingness, and because of this Man will have to fill the Nothingness with "something," and will fill it with the patterns of his world, which he will consider her as being the afterlife World.

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This is unlikely, that the afterlife World to look like this "dream" of Life, as it is a world of the Nothingness, of "something" different from what Man Knows here.

Man Knows the Nothingness, but only as a system without knowing what it contains.

And the Nothingness has an opposite in Neo-nothingness, and the Neo-nothingness in another state that will be different from him and so on indefinitely.

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Therefore the Neo-nothingness is only a state opposite to the Nothingness, but which is not on the border between Life and Nothingness, but on the other side, that is, between Nothingness and Neo-nothingness.

Can the Neo-nothingness be a state from which, to come Man before birth or to arrive after death?

Yes!

And I argue this with all my might, since the Neo-nothingness as well as the Nothingness or the Life are systems, relative to each other, or Elements - Domain which can have both the quality of a Mirror, to each other, but they can also have the quality of being reflected in such a Mirror.

Then it means that they react between them, and alongside these intervene in the equation and another infinity of opposites similar to them.

Thus the Human Self can pass from its reflection into an Element - Domain which is Life, (Planet Earth) into another Element - Domain which is the Nothingness or into another which is Neo-nothingness, etc.

This process of reflection of the Self probably occurs depending on a certain Karma on which like a celestial language, the Self imprints her in its own business card, namely another kind of genetic code which to be valid for the worlds of Nothingness, Neo-nothingness or others, and not for those of this dream that we consider Life and which belongs to the typology of Spatio-temporal Universes.

Instead, spatiality and temporality are not two dimensions in themselves but are two ways through which the Knowledge is reflected at the level of Logical Coefficient 2.

At another level of Logical Coefficient new dimensions will appear.

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So, the Neo-nothingness is an opposite of the Nothingness, a kind of Nothingness of the Nothingness for us, which becomes the total Unknown, the Nothingness can at least be identified as the lack of some qualities, compared to the Neo-nothingness which not even in this quality of lack cannot be identified.

This proves the fact that at a Logical Coefficient higher than that of Man with two levels, Man can no longer even have the capacity to determine it as being a lack from "something" as at the Nothingness, precisely because he cannot know whether this lack is not exactly the opposite of her, that is, the surplus.

Man, on the other hand, can come from the Neo-nothingness before he is born if his Self has a Karmic Imprint (see Coaxialism), through which he becomes compatible with this world of our present Life, if it comes from a reflection of the Awareness of his Self in the Neo-nothingness, that, was a Mirror to him, if he had met this probability, or he could go to the worlds of Neo-nothingness if the Karmic Imprint of his Self is compatible with the worlds of this state.

The Universal Pure Consciousness is defined by me as being the totality of Universal Pure Language, which after reflection from and between its Words determines new and new meanings of them which are defined in turn through new independent Words, thus completing the Universal Pure Language.

Within this language there can be No question of a Universal Pure Consciousness in the sense through which we humans define and delimit the consciousness, as being the totality of the affective, cognitive and volitional forms characteristic of the individual in a certain stage of his development, because next to these forms which are specific to the human being, are still an infinity of such

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forms, where each in turn is completed by a Word that it represents, being part of the Universal Pure Language.

All these are not subject to any logic or form analogous to any logic.

Because both Logic and all that could mean its infinity of opposites are found only in a single Word of the Universal Pure Language which is Existence.

And all the other opposites of Logic, or, such as the only possible one found by us, in the blind, the Anti-logic, become possessors within them, of the infinities of Coefficients, of each one in part.

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Thus, all these opposites represent the Levels of Awareness, a higher stage of the Logical Coefficients with which we operate, respectively the Logical Coefficient 2.

The Pure Universal Consciousness is a Consciousness that, among many others, has the quality of the reflecting of the Words between them.

Knowledge viewed from the perspective of the Universal Pure Consciousness, is not a panacea structured on meanings or non-meanings, on feeling or its opposites, nor on other areas that we could attribute to the verb "to know", but on completely different criteria, in no case such as the attributive or palliative ones, of any interest, which gives rise to suspicions, but also disinterest.

At this level we can not speak, neither of Nothingness or Neo-nothingness, nor of their infinity of opposites all within Existence, where the whole Existence becomes a mere whisper from this, Infinite Universal Pure Language.

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Therefore the Universal Pure Consciousness is the State of Conception, which can be attained only by the Universal Pure Word.

This State of Conception has nothing in common with Demiurgity or with other representations we have encountered so far.

It is a totally new term, which has never been used under this title, as it defines the indefinite, Pure and Untouched, untainted by no thought or any other characteristic of it, by no Knowledge or infinite opposite of it.

In the State of Conception no longer arrives, no infinite opposite of Knowledge, nor Knowledge itself, being replaced with the Self of each Word in part, of each Personalization of the Person, which Mirrors one in another, but not in order to Know oneself, even if from the point of view of the human being the supreme meaning is the Knowledge.

The State of Conception is the definition of the Pure Consciousness of Pure Thought of the Creator Factor and Unique Incidentally.

It is the true face of what we might define the Knowledge, but which, together with this face, has included in it an infinity of opposites of this face, which in turn have other infinities of opposites of theirs, moving away in infinity, totally from Knowledge and its opposites, forgetting them forever because each are there, not being!

Or they're not there, being.

It is one of the sentences that could somewhat vaguely define this State of Conception.

Why not of Demiurgity, because it is, also, a State of Conception, so, creative, of Our Creator Factor, which is at the top of the pyramid of this Universal Pure Consciousness.

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Although I have invoked, not once, the demiurgic or creative characteristic of the Creator Factor, this "Creator" does not mean "Creator or Demiurgic" in the meaning of the human word, by which to be creative means to "achieve" something new, to bring you a certain contribution to a thing or phenomenon, etc.

All these seen through the sieve of the Universal Pure Consciousness defined by the State of Conception, we see that they sum up completely different and other characteristics and not by the Creator in the meaning known by Man.

Here the creative characteristic does not come as a consequence of a new contribution brought to these Universes or Worlds of the Existence, for example, since all these are neither new nor old than depending on time or space.

The words are neither come nor brought, nor said by "someone" different from than the Primordial Factor, because all they are and have been said in a single Word of the Primordial Factor, "I" which holds the whole infinity of Words of the Universal Pure Language of the whole infinity of Creator Factors, among which one from this infinity is precisely Our Creator Factor and Unique Incidentally.

The Everything and All which are, but especially which are not, are Words.

The Creator Factors, the Person with the Personalizations of Our Creator Factor, absolutely Everything are Words!

The Source of the Words of the Universal Pure Language is Our Matrix, Instinct, Absolute Truth, the "Ego" of Primordial Factor which is the same thing with the Universal Pure Language.

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Everything has never been built by no one, but it is timeless, but especially an Everything -Matrix, of the Instinct, possessed by the Purpose of the Matrix.

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Everything is a Purpose!

The other Matrices perhaps that not use an Universal Pure Language, but other forms opposite or not to him, which I improperly call Forms of Matrix Expression.

That is why Creation in reality has a completely different connotation than what, we humans understand by creation.

It is not a contribution and no change or transformation, than for our world, in which our Self mirrors itself in order to receive this way of locating the environment or even the world itself, therefore the Mirror.

That is why when I gave the definitions of the main fundamental characteristics of Man I used the term Demiurgity and not Creation, since I used the one of Creation for a much deeper purpose, that attributed to the Creator Factors.

The fact that the Creator Factors are the ones who in turn determine the Universal Pure Consciousness, speaking the Universal Pure Language of the State of Conception, is as true as can be.

Only now can we get a broader picture of what the GREATNESS of all that surrounds us means.

If we think only of the fact that next to the Primordial Factor longer exist, an infinity of Creator Factors, where each in part uses an Universal Pure Language made up of an infinity of Words, where each in part is like the Existence in our case, we can realize about

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what we are this speck of dust in the great infinity of universal infinities.

This terminology, of "infinity of infinities" is another attribute of the State of Conception, because by my definition of infinity, it is represented by an infinity of elements that are reflected in them in an infinity of ways and thus the characteristic of infinity is the Mirror.

Through the Mirror, the infinite is present in everything and in all, from the lowest and insignificant levels that Man considers up to the most superior.

I repeat, precisely because of infinity, there is no inferior or superior, than in the head of the human being.

Absolutely everything, from the smallest dust to the greatest Universe is equal.

Then it means that and we humans are not exactly that insignificant dust.

Of course, I just used that remark to be able to better understand, what we understand by Knowledge, about what surrounds us.

Infinity is the Mirror, and I was writing in Coaxialism about the Semantic Mirror of the Infinite and about Knowledge that would be the meaning of Everything.

How can Knowledge be the meaning of the Everything when it still has an infinity of opposites?

Then it means that and the other infinity of opposites is the meaning of the Everything!

If so, then it means that and all the other infinities of opposites of those opposites become the meaning of the Everything!

Then it means that the State of Conception is the meaning of the Everything, of the infinity, through which it is found in the form of Mirror in Everything and in All.

Man sees the State of Conception as being an attribute of his Knowledge, not being able to think further.

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However, Human Consciousness is largely due to Non-knowledge (the affective and volitional) and Knowledge (the cognitive).

Well, the State of Conception is reflected through its infinites in Man through his Awareness which he does not Know, respectively through love and will.

It is true that every Man will smile when you will ask him what love or will is, but if you put him to describe these phenomena in their essence, he would certainly give all sorts of explanations among the most learned, but all positioned, around the subject, through the reporting of Man to what he feels without being able to say what namely is the love or will through what he does NOT feel!

The fact that Man possesses, within his Awareness, these two elements is due to the State of Conception which is responsible through its infinites for each Mirror in part, in it, in which are mirrored all which are, but especially all which are not.

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Love and Will are two Words of the Universal Pure Language, other than Existence, which through the State of Conception are reflected in it being Mirrored precisely in the Awareness of the human Self.

These words can be of some Personalizations, which belong to the Person of our Creator Factor, or they can be Words from the Universal Pure Language of other Creator Factors, taken over by the State of Conception.

No one can know exactly where they come from, all I can say is that they are reflected in the Awareness of Man, being of course distorted by the Element - Mirror in which Man is Mirrored, which is our world.

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Returning to the Neo-nothingness and Nothingness, Man has only the fundamental characteristic of Transformation into nothingness and by no means that of Neo-transformation into nothingness, because he would not have how to acquire it.

The Neo-transformation into nothingness occurs only sometimes as a substitute for the human unconscious, when he is reported to Non-knowledge, which not even cannot be Known as belonging to a certain existential plan.

In a word, to the total Non-knowledge, both as a system and, in quality, of structure.

Neo-transformation into nothingness, really intervenes only during birth or death, when it becomes a fundamental characteristic, after which it is lost during the unfolding of Life, which is the true Death of Man.

This is due to the fact that both at birth and death, the Human Self is reported not only to the Nothingness or what could symbolize the Non-knowledge about which he knows it exists, but also is reported to the Neo-nothingness or Non-knowledge about which he does not know that it exists.

This becomes both possible and necessary given that the Self at that moment its seeks a balance from within which it can find the sources of a new Awareness or the prolongation of the old Awareness in the new conditions that have arisen, as it wishes to find a new compatible Mirror (Worlds), or, otherwise, return to the old one.

This necessarily makes the Neo-transformation into Nothingness necessary.

What exactly is the crucial moment of birth or death?

How does the inferno or paradise of a new world occur?

Last night I had a strange dream during sleep.

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It was like I was in a crowded train, which was moving smoothly and in speed on a green plain, a raw green of spring.

Suddenly I entered a city that I admired in a special way because of its chic buildings of a dazzling luxury.

Once at a station, the train stopped.

It was like an aerial subway-station which didn't look like a classic train station.

In that station, in contrast to the wonderful buildings, were a number of naked beggars who were starving and trembling from the cold that bit mercilessly from people.

Some beggars were also handicapped, with turned limbs, or one of them even had his head mutilated in such a way that it looked like a deformed tray of bone and flesh, rather than a human head.

The poor were trembling terribly and no one gave them a helping hand.

For a moment I said to myself, that these mutilated beggars must have committed great sins if they torment themselves here, so hard, in this wonderful city.

If I had died at that moment when I was telling myself all these, I would have remained with the eternalized image of the terribly mutilated beggars but also of that city, an image which in the dream of life I have never seen in the waking state.

That would have become my world, but also the world in which I was born, maybe for a new Life or maybe just for that fragment of moment, which I will eternize through death, by being born into it.

It is only a possibility, just as another possibility is to have the last image of the world in which you lived the waking state.

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In one case and in the other, the Neo-transformation into nothingness intervenes, through the reporting the Human Self through its own subconscious to the unknown Non-knowledge that cannot do it in the waking state.

Even when the passing is not made through a dream during sleep, but through the dream of the waking state which is the Illusion of Life, once the Human Self entered the pre-Death phase, it gradually loses its connection with the Mirror that gave it the dream of Knowledge of the waking state, enters the phase preceding Death when his Life passes on a subconscious plane, where the Neo-nothingness intervenes directly, as being the Unknown Knowledge.

Death or birth occurs in the moment when the subconscious is transferred entirely to the Neo-nothingness or the Unknown Non-knowledge.

That moment coincides with the Event of Death or Birth, Event when the Self, in quality of Element-Domain finds its own reporting to the Unknown Non-knowledge and totally interrupts its reflection in the Mirror until then, our world in case of the death, or possibly this world or another world in case of the birth.

The moment when the Event of the Neo-transformation into nothingness occurs or the reporting to the Unknown Non-knowledge of the Human Self, is interrupted the reflection of its awareness in the Mirror of the planet that is this world, and seeks a Balance in new possible reflections.

This is the Death and Birth.

The question is whether the world (the last images or the last image) seen by the Human Self when the Event of Death occurs and implicitly of birth in another world,

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becomes an image of the new world, that eternization of the last image, which can be of a dream, from during the sleep, or of the dream of the Illusion of Life from the waking state?

Does it become eternalized and thus, through it is realized the birth in a new world?

The world of that image?

I have just said that it is possible or not, but what is certain is that Death, no matter how it is viewed, is a new birth in a world that will result through the reflection of the Awareness of Self of Man, in the Mirror of a new world, giving him back a new possible Knowledge or why not, even one of its opposites, which we in this world, not even, cannot imagine them.

Then what is that eternalized moment of the last image?

Even if in our world it can last a fraction of a moment, through the eternalization of the moment or respective Event, this fraction of a moment can last a new Life, an interval in which it occurs, the new reflection of Awareness of the Self in a new Mirror, that is, in another Element - Domain than our world, compared to which the Human Self can find its quality of Element - Domain which to reflect to him, the Awareness, and the other can have the quality of Mirror, compared to it.

Even if in our world it can last a fraction of a moment, through the eternalization of the moment or respective Event, this fraction of a moment can last a new Life, an interval in which it occurs, the new reflection of Awareness of the Self in a new Mirror, that is, in another Element - Domain than our world, compared to which the Human Self can find its quality of Element - Domain which to reflect, his Awareness, and the other can have the quality of Mirror compared to it.

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However, even if I understand more, do I know more?

Who am I, you, us, you?

What, exactly is Man's consciousness?

Is it just his Awareness along with Knowledge?

I mean, for Man, absolutely nothing?

Why nothing?

Because Man does not know his own Awareness, just like he does not know neither his Knowledge.

All that Man knows is the Illusion of his Life and nothing more.

In fact, he knows nothing.

In vain he boasts of all seven miracles.

Even if these were a billion wonders of the world, also, Man would not know nothing, and if absurdly, he came to know at least one Event from the infinity of other and other Events, also, Man would not succeed to Know himself.

Self-knowledge is the hardest fact accomplished, because if you will know them all but you will not know you yourself, also, you will Know nothing!

Why?

All this is due to the Universal Pure Language, compared to which Man does not represent, not even a whimper.

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What is Man? A phenomenon.

Why? Because it represents an Event.

Which? That of being an Element-Domain.

For what? For to be reflected in a Mirror of Knowledge.

Why? For to Know.

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Whom? His awareness.

Why? Because he is Love and Will?

Whose? Of the nobody.

Why? Because Man does not Know himself.

Starting from the fact that Man does not Know himself, we will have to find out first why?

We come back to the beginning when I stated that Man is a Phenomenon.

What is a Phenomenon in my Coaxiological Meaning?

A Phenomenon can be defined as an Event of an Element-Domain, which reflects its Awareness in the Mirror of Knowledge, precisely to Know her.

Knowledge has no connection in Coaxiological Phenomenology with the sense organs, which are nothing but some products of the Illusion of Life, through which it tries to distort true Knowledge, even if and Knowledge distorts the content of Awareness.

How can Man be One Event when he produces a multitude of Events during his existence?

Man is an Event first of all by his existence, whether it is a hundred years or a month.

It doesn't matter, neither the temporary, nor the spatial dimension.

The Event itself is independent of time and space, because any Event occurs by pure reflection of an Element-Domain in the Mirror of Knowledge which is also an Element-Domain that has this characteristic for the other Element - Domain that can be reflected in it.

Thus Knowledge is not dependent on dimensions, much less on spatio-temporality, being the result of reflection in a Mirror, while all dimensions in turn are dependent on Knowledge, because it can create them

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through different accessories, one of them being the Illusion of Life.

If the dream of our life were automatically changed, space and time would have completely different dimensions or connotations and even more than that, it would disappear completely.

Therefore any Event is a fragment of a broken dream from the distortion of the Awareness of an Element-Domain, where she was reflected in a Mirror of Knowledge that can be any other Element-Domain, and that gives back to the first Element - Domain, the much distorted Awareness but in the form of Knowledge.

This route is called the Event.

Man himself is such a path, so an Event.

Any Event is and a Phenomenon.

The difference between the Event and the Phenomenon consists in the fact that the Event interrupts its so-called existence once the path is completed, Awareness-Mirror-Knowledge, while the Phenomenon does not, because it can still follow the succession of events, or what determined the initial Event so that the whole succession to become a Phenomenon with certain characteristics and properties, a Phenomenon that precisely through its characteristics and properties will determine a new Event.

Thus the Event determines the Phenomenon, and the Phenomenon in turn determines the Event.

Any Event is and a Phenomenon, on the other hand, not every Phenomenon can be and an Event, except in the cases when its succession of events has ended, and it has already received certain characteristics of it, becoming a unitary whole, therefore a new Event.

Throughout this period of transition, of succession of events, from an initial Event to the final one, even if the initial Event took place, what was left behind is the

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Phenomenon that maintains the importance of its in the succession of events.

Phenomenon to which are due the characteristics of this succession, and which ultimately determines the final Event as a sum of all the successions of events existing up to that final moment.

Thus the Event begins through Phenomenon, ends in Phenomenon and starts again through Phenomenon.

The phenomenon is the one in which the succession of events is realized, from the initial Event and at the same time the Phenomenon determines as being a distinct Event the whole succession of events.

Man is a succession of events within a Phenomenon that determines the Event of Man, of which he becomes aware with: To be!

This is Man, an Event of a Phenomenon, a whimper in the infinite chorus of the worlds.

What is the Phenomenon that separates Man from his Self?

Because, as I have just said, a Phenomenon is and a succession of events at the same time, so the Phenomenon that guards Man extends perhaps far beyond his own Life taken as a whole, in quality of ONE Event, which in turn (Life) in this quality of Event, intervenes in the perpetuation of a certain phenomenon that by its nature can complete several Lives or even several Events, which, not even, to not unanimously represent Lives.

In this case I would like to "go down" to another phenomenological level, namely at the Phenomenon that was a participant in the Birth of Man and also in his Death, determining by its nature an Event from his whole Life, Event that will continue to influence the respective phenomenon which we can call as being a phenomenon of proximity of the Self.

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Why?

Because, due to him, both Birth and Death occurred.

Due to him these two extreme limits of Life were transformed from a succession of events into a single Event which in turn will continue to influence the phenomenon, becoming and that Event of Man's Life formed by its succession of events, a simple Event, part of another and another succession of events, which will be perpetuated thus indefinitely.

This way of determining the Phenomenon by subordination of new and new succession of events, where each such succession of events also, becomes through Phenomenon, a simple Event from another and another succession of events, which and she will become, also an Event within another succession of events, completing more and more the respective Phenomenon, which means that the Event by its nature is Finite, and the Phenomenon is Infinite.

The phenomenon is the one that determines the Event, and the Event, the Phenomenon.

Thus the Infinite determines the Finite, and the Infinite, the Finite, through the succession Event-Phenomenon-Event.

However, the Phenomenon is the one that will determine the new Event that will have in its structure a larger succession of "former" Events.

I have used this temporary determination in quotation marks, for I have no other way of explaining as long as any Man thinks in this corset of time, and his language is consequently corseted by time.

Being and I a human, I have no other choice of to make my demonstration more plausible than thus.

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In those "former" Events, the Phenomenon was also, having in its structure the successions of events, of those former Events.

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Therefore, at first sight, it would seem that the eventful successions of the Events would be the ones that complete the characteristics of the Phenomenon.

If is so, then it means that any Phenomenon is in fact a succession of events that gives it the character, by completing it, which would reduce the Phenomenon to Events.

I use the plural because the succession of events provides for a certain number of Events.

Thus several Events define a Phenomenon, and an Event is only a Phenomenon only when the whole succession of Events passes under the subordination of a single Event, or to be more explicit, the whole succession of Events, by their characteristics taken as a whole, defines a new Event, which at that moment is equivalent to the Phenomenon, even through its characteristics, only that precisely these characteristics will determine it to be subordinated to a new succession determining another and another Event, with new and new characteristics that will be impregnated to the Phenomenon as such, until when the Phenomenon will determine a new Event.

This type of determinism fits perfectly with the philosophical applications in which temporality intervenes, as a dimension that thus propels the Event included in the Phenomenon and, the Phenomenon that became a new Event in a temporary vectorial determination, through "former" and "future".

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What happens where these two, "former" and "future" no longer meet, where in their place are other and other reflections of Awareness in the Mirror of Knowledge?

But there where not even Knowledge is no longer valid, but other and other opposites of it to infinity?

How else can this "incorporation" of Phenomenon-Event be explained and again so indefinitely?

Within that level, temporary sizing is no longer necessary or perhaps, to be not necessary, no other possible sizing, because there it intervenes (see Coaxialism), the Semantic Mirror of Infinity with its Primordial Event, with the "lack" I was talking about in that book.

The reflections in that Mirror which is true and nowhere at the same time, which is from the tiniest thread of dust to the greatest systems we can imagine, are made due to the Periodic and the Neosemantic, through, I quote from Coaxialism: "In the Semantic Mirror is reflected, the Periodic, therefore the Partial, characterized at the beginning as being that part which is attributed to the lack of the Neosemantic, characterized both through the Semantic and through his Lack, due to the lack of the Meaning that becomes Understood precisely by this lack", I end the quote.

What else can be the Event and the Phenomenon than a lack of the Meaning that becomes understood precisely through that lack?

I also quote from Coaxialism: "Moreover, the Primordial Event has inserted in it the Periodic, the Neosemantic and the Semantic, all in their turn dressed in the clothes of the Periodic that repeats and appears again and again determining the succession of Events at Infinity.

This determination of the succession of Events at Infinity is the law by which the bundle of three determines

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the First Semantic Mirror and the Primordial Meaning for which it was determined: The Succession of Events.

Only in the moment when these three Primordial Elements, the Periodic, the Neosemantic and the Semantic, have determined the succession of Events, they were partakers of the Becoming of future worlds, which will follow, and the Primordial Event was and he in turn clothed in the mantle of Succession.

Be very careful, although I use the term succession, in this case it does not mean, in no form, temporality or hierarchy. "

Thus the Phenomenon and the Event are reflections in which the Semantic Mirror of Infinity, the Periodic and the Neosemantic participates implicitly.

Once they are reflections, it means that any Event and Phenomenon is first and foremost from our point of view, Knowledge, but it can just as well be, one from the infinity of opposites, of the Knowledge, and of course, the whole infinity of opposites.

Thus, Not the logic is the instrument of Universal Pure Language, but the Event and Phenomenon, which are not subject to any Logic, because they represent not only Knowledge but the whole infinity of its opposites.

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Therefore the whole Phenomenology known at present should be fundamentally changed and structured according to the model of coaxiological canons, which sends Logic to the right place.

Moreover, how can we talk about a Logic in itself as long as we live the dream of the Illusion of Life and have no idea what really surrounds us and when the ineffable happens we blame, on all kinds of fictitious guilts,

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including on good luck or bad luck, but never, on our blindness?

Because I spoke of luck, he along with Happening exists thus only in the Logic of the Illusion of our Life, since Everything is predestined through the Lack of the Neosemantic from the Semantic and the eternal creation of the Periodic, elements that and they, become multiplied, to infinity through its opposites according to Coaxiology.

Then, if we do not even know what Knowledge is, who are we with our Logic, we who think we are great logicians?

Nobody!

What, are the great philosophers and logicians of the centuries?

Simple creators of artistic landscapes, nothing more.

Even though I once said that the meaning of Everything lies in Knowledge, I did it because we do not Know any opposite of her, but in this book I state that the meaning of Everything consists in Knowledge and in the infinity of its opposites, and according to Coaxiology, these opposites become identical with Knowledge, at infinity, so Knowledge is in all the opposites which in turn are in Knowledge!

To say that the Meaning of the Everything consists in Knowledge is the same thing as saying that also lies and in its infinity of opposites!

Whatever we do, someone has baptized philosophy as being "love of wisdom."

That's how it was sometimes, if the "censorship" of "important" people in this field had not intervened, who over the centuries, have spoken like a head of state, a dictator, who, through his idiocy, considered himself the greatest and most beautiful.

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Few were those who, instead to get rich by licking the powerful of the domain, had the strength of character to express their own opinion, to go out of the canons created intentionally to glorify some impostors or to bring an interest over some nations.

Philosophy has become over the centuries politics, canons but especially dogma.

It has become so polluted that no philosopher can think freely unless he enters a certain "current" created by I don't know which school which not only said nothing, but which demands a fee for entering philosophy by the simple fact that it wants to be remembered and especially adored, so the philosophy of others who would have something to say has no meaning.

Why?

Why, those many, can never say their word loud enough to be heard by the powerful of the day?

Human Misery intervenes, a distinct chapter of the philosophy of Love, which I will promote.

Philosophy has become a bad-smelling policy, through which the great powers put their representatives in the "thinking" and the others have to wait.

Why?

Because only the strong ones "think".

Is philosophy still the love of wisdom in which some sentimental once believed?

Not!

The philosophy of the present is the love of hatred, power, stupidity and mental backwardness of some to the detriment of many.

Philosophy has become a kind of mattress for those who have the power and decide, including wisdom, an easy woman.

Who has the power?

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The Money!

The current philosophy is money, functions and power!

However, I decided to become free in thought, to truly love wisdom and not its benefits, which could keep it hidden.

I understood that the most important thing in all the wisdom of peoples, in all our history is the LOVE!

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In Love and Will lies all wisdom and more than that, our whole philosophy or love of wisdom.

The meaning of the wisdom of Man consists in, to Love!

The love of wisdom is Love! Philosophy is Love! Nothing more.

In this Sense also consists the Will because when you Love you submit to a certain Will.

No matter how much we want to become some arrogant people of power, we do not realize that these individuals are some of the most miserable because they are moving away from themselves precisely because in their stupidity they do not understand what Love is.

The greatest monument of Humanity is not, I do not know which other wonder of the world, than the Taj Mahal, this monument of Love.

Believe in him for to believe in you.

You need him.

Each, in part, you need a Taj Mahal because you are a Taj Mahal, your existence and all your thoughts.

Everything that is part of You is due to Awareness, that is, to Love and Will.

You are Love and Will, nothing else.

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Do not turn away from Love because you are moving away from You.

My next book will be called: Love!

Instead of concluding, I lay down these verses coming from somewhere from Nothingness or Ne-nothingness or who knows, maybe from the Stranger in Me with whom I am now in dialogue:

"For what, the Man is let in this "Nowhere" of here?"

"For to search."

"What?"

"The death."

"But she is here, in Man and outside him, it is his world. "

"That is why."

"Will he ever find her?"

"Not!"

"Why?"

"Because then, she would die, and she would have no one to find her. Thus, Man lives in Death the dream of Life."

"But the love, you the Stranger in Me, who is it?"

"But who are you, the Stranger by Me, if you ask me?"

"I'm a question."

"Whose?"

"Of the death in me, which are you."

"Me? I am only I, and only that, I am not Death."

"And I am I, I am not Death, but I'm heading for her."

"We're both heading for Death, you the Stranger in Me."

"That's right, you the Stranger in Me."

"Strange, we both have the same name."

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"Not."

"Why?"

"I must be Life, and you Death."

"Why?"

"Out of fear of Death, out of fear of Life. Out of
fear of Me, out of fear of You.

"Whose life?"

"Of one of us."

"Who's dying?"

"No ... we are the ones who we die!"

"Where?"

"Nowhere!"

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